

“THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.”

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SERMONS

BY

REVEREND HENRY²¹ WARD BEECHER,

AND

EDWIN H. CHAPIN, D. D.,

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IN THE PAST AND PRESENT.
[CONCLUDED.]

But a quite natural reaction was the consequence of these excesses. The advent of a century of religious negation and skepticism at last put a close to these atrocious scenes—to this delirium of ignorance and folly, but only to produce its opposite extreme, so great is the tendency of man to exaggerate, and so difficult is it for him to preserve moderation. We see, therefore, Voltaire and his adepts boldly denying the possibility of turning aside ordinary laws, the known laws of nature, by any occult laws. We have philosophers and grave historians blindly misconceiving the real source of those which the ancients called the divine, the vessels of God. They distort and turn from their real meaning the account of the most incontestible psychological phenomena and mediumistic manifestations. They call in doubt, notwithstanding the most manifest attestations, the greater number of marvels which

history has enregistered. They treat all facts of the magic order (or spiritualist in any degree), possessions, etc., etc., as hallucinations, nervous deliriums, or absurd forces; and notwithstanding that among these same forces, facts as palpable as those among the tremblers of Cevennes and the convulsionists of St. Medard are presented to their eyes, they persist in believing nothing—in misrepresenting all.

When Tacitus, Suetonius, and a crowd of serious writers in antiquity affirm similar facts, and speak of phenomena of which they were witness, or the account of which was handed down to them by authentic sources, these authors according to them were only dupes, who, notwithstanding their great talents, paid their tribute to the superstitions of their time, and were deceived by illusions and jugglery. To hear them, one would suppose that the Bramins, the Druids, the magi, the Chaldeans, Pythagoras, the Emperor Julien, the New Platonists, and so many others were only so many imposters, cunning enough to surprise the credulity of the vulgar, or of the fine minds gone astray in the search after chimeras, and compromising their genius in the exposition of the wildest doctrines. According to them so many religions, institutions, and grave events brought about by the most remarkable spiritual manifestations, were merely the consequences of surprise or chance, and so many revelators, prophets, (feeble and obscure men according to these skeptics,) only raised themselves to the admiration and adoration of vast multitudes and to celebrity by a series of lies and deceptions; truly a strange way of inspiring confidence and obtaining absolute power over all minds! Beside denying all the facts of antiquity, these Voltarian philosophers refuse to examine even recent facts, and make a point of attacking them with their sarcasms. Everywhere in the regions of science they see only the effects, never the cause. They signalize the movement communicated to senseless or living bodies, but will not recognize beyond and above these the power from whom this movement emanates—everywhere they see only matter engendering matter, and this again transforming and animating itself by the sole action and reaction of physical forces. Man himself, according to them, is only the result of the action of these blind forces. They, so powerful by mind, initiative will, and the sentiments of life, see around them only (who would believe it?) sensation, chance, nothingness. They refuse above the physical world to admit a spiritual, intelligent and *intending* Spirit which existed previous to, and will survive it. Their doctrines are those of the dead. They materialize all human sciences, and sink them into an abyss without end.

Well, then, say we, the moment to drag humanity from this depth is come, and it is Providence herself who gives the signal. Discouragement and despair have overwhelmed all minds, as society, as the consequence of so many desolating doctrines, threatened to crumble away into ruin. But Providence has not so willed it. She has excited everywhere abroad over the world a strong desire to escape from the sink of materialistic doctrines into which all have been dragged down; and since arguments drawn from the moral and spiritual order of things no longer suffice for minds accustomed only to refer to things of matter, she has permitted that tangible signs and phenomena should become perceptible to the senses. The most extraordinary spiritualistic manifestations have appeared and have brought us evidence of another world, all spiritual, acting upon ours, often against our knowledge—a world from which we all came forth, and to which, at our appointed day and hour, each must return. For every attentive mind and honest and sincere conscience, these phenomena, and the persons by whose medium they have been produced, must have the highest signification. Yes; the hour destined by Providence has come—the time to break with a past full of errors and degradation. Let those who want the courage and conviction necessary for the work be still. As for us, we will proclaim aloud to and against all the faith that animates us. Like another precursor in the desert of indifference, in the absence of all belief we will announce to all the good news, and signalize the approach of the new reign of God, should even the malice and wickedness of man overwhelm us with opprobrium. To the partisans of the past, to the apostles of intolerance, to those who would confine and petrify the religious thought within immutable formularies and narrow, unjust and barbarous limits we say, cease by your

persecutions and anathemas longer to retard the unfolding of the most fruitful and consoling of truths. If, as you assert, the Messiah came on earth to overthrow the empire of Satan, make not the latter more powerful after the redemption than he was before the coming of the Redeemer.

But what am I saying? Satan has no existence. There exist only Spirits more or less pure, more or less wicked or perfidious. Too long have the names of devil and demon been used to misrepresent the most sublime phenomena, to prevent the demonstration, clear and evident, of the spiritual principle of our nature, and the immortality which belongs to it. But these times must give way to better ones. If certain theorists, as Moses and the princes of the Church, thought themselves formerly obliged to proscribe all psychologic phenomena and mediumistic manifestations, it was because in those times certain circumstances rendered it necessary, for the purpose of preserving unbroken religious unity. Knowing at these periods the excessive credulity and ignorance of the people, and their tendency to worship, as direct envoys of God, all men gifted with remarkable faculties of the soul, or workers of marvels, they feared lest such men should draw to themselves sectaries, and thus lead away others from an established faith, to multiply diversify or dissolve it into others, which would have the most disastrous results on civilization and the providential succession of historic events, at a time when religion was at once the soul of societies and governments, and when it was of importance to concentrate and strengthen the elements of each instead of permitting them to sever. But these times are changed. The people are now no longer so credulous or easy to be led away, beside which society is constituted on other bases, and the unity of belief is everywhere destroyed. Instead of fearing that such a temptation to credulity should be held out to the masses, it is this credulity, on the contrary—this approach to the religious sentiment—which it would be well to revive, as an antidote to the sad skepticism and demoralizing materialism which gnaws, desolates and devastates our modern societies. Thus, then, the belief in Satan, the condemnation of phenomena, of the marvels of the spiritualistic order, are to-day a contradiction—a narrow, Jewish and dangerous interpretation of proscriptions which concerned only the past. Providence remains not stationary. The permanence of her revelations proves that her religious formularies are not immutable, and that what may have been a truth at one period must be interpreted in another sense at a different one, when the former motives, spirit and necessities have disappeared. To the learned, to skeptics, to materialists and to the present century, we would say in their turn, you see, then, that the successive persecutions to which Spiritualism was exposed have only proved its reality. So many religions and law-givers would never have ceaselessly agreed in the pursuit and persecution of these marvels had they not been true. Their persistence in reappearing, their frequency in history, (which is filled with them) the perseverance which every priesthood has employed in proscribing them, only too surely testify to the reality of their existence. Why not, therefore, admit it; and if you, whose knowledge is based upon history—on distant testimonials and the affirmations of others—if you will still be more obstinate in the requisition of testimonials in favor of spiritual phenomena than of all other subjects—if on this subject you refuse all evidence furnished by history alone, then let us point out to your consideration the spiritual phenomena of actual occurrence. Under your eyes, beside you, in the midst of you, are passing daily most wonderful, most magnificent facts. Not only can you behold, but you may even produce them yourself by a little study of them, and by initiating yourself into the knowledge of the means necessary to produce them, through the many works now existing on the subject.

But no; such as you are, savans, public men, etc., you are resolved to learn, to study, to signalize nothing. Until now you have ever tried to crush these important subjects, and taken the most formidable of them for subjects of your laughter. Fresh scribes, fresh doctors of the law, fresh Pharisees, you have rejected truths when spoken by every mouth. You have continued the work of those who nailed Christ upon the cross, who persecuted and misconceived Jeanne d'Arc, Galileo, Hervey, Solomon de Caus, Mesmer, Jenner and Fulton. But it is time to put an end to so much blind folly, lightness and pride. Yes, it is indeed time. God only manifests himself

to the hearts of the simple, the serious, and above all to those of good faith, and ever refuses himself to the proud and frivolous. He will continue his light to the small, the humble in spirit, who will thus confound you and your learning by producing beneath your eyes the most unprecedented and extraordinary facts. Unless your minds then become changed, the new revelation, the sublime truths, the grand transformation which this generation is looking for, will be accomplished without your aid, and notwithstanding you, to the confusion of your false science, your irreflexion, your pride and your illogical negations.

Z. PIERART.

SPIRITUALISM AMONG THE KARENS.

A friend sends us the following article, clipped from the *Examiner*, a Baptist paper published in this city. It was written by a missionary among the people referred to, and bears the marks of the writer's theological prejudices, but contains some curious information that we deem proper to place on record in our columns:

KAREN SPIRITUALISM.

BY FRANCIS MASON, D. D.

The desire to know more than God has communicated was the first sin in Paradise, and the effort to obtain a knowledge of the future, from the Spirits of the dead, is one of those unhallowed practices that were common in the days of Moses, and which God prohibited. Our fathers denominated the art necromancy, but their sons have reproduced the same thing under the name of Spiritualism; and would fain persuade us that it is no longer from the Prince of Darkness, because they have clothed it in the robes of an angel of light. The same thing has existed among the Karens from time immemorial, and I have ever dealt with it as the Bible does—not by examining the evidences for or against the alleged facts of Spirits communicating with men, but by forbidding all attempts to procure such information, whether true or false. The Bible does not entertain the question of the truth or falsehood of the thing, but prohibits it, be it either the one or the other.

The Karens believe that the Spirits of the dead are ever abroad on the earth. "Children and great-grandchildren!" said the elders, "the dead are among us. Nothing separates us from them but a white veil. They are here, but we see them not." Other genera of spiritual beings are supposed to dwell also on the earth; and a few gifted ones (mediums, in modern language), have eyes to see into the spiritual world, and power to hold converse with particular Spirits. One man told my assistant—he professed to believe in Christianity, but was not a member of the church—that when going to Matoh he saw on the way a company of evil Spirits encamped in booths. The next year, when he passed the same way, he found they had built a village, at their former encampment. They had a chief over them, and he had built himself a house, larger than the rest, precisely on the model of the teacher's without, but within divided by seven white curtains into as many apartments. The whole village was encircled by a *cheval de frise* of dead men's bones. At another time, he saw an evil Spirit that had built a dwelling near the chapel at Matoh, and was engaged with a company of dependants in planting pointed stakes of dead men's bones all around it. The man called out to the Spirit, "What do you mean by setting down so many stakes here?" The Spirit was silent, but he made his followers pull up a part of the stakes.

Another individual had a familiar Spirit that he consulted, and with which he conversed; but on hearing the Gospel, he professed to become converted, and had no more communication with his Spirit. It had left him, he said; it spoke to him no more. After a protracted trial, I baptized him. I watched his case with much interest, and for several years, he led an unimpeachable Christian life; but on losing his religious zeal, and disagreeing with some of the church members, he removed to a distant village, where he could not attend the services of the Sabbath; and it was soon after reported that he had communications with his familiar Spirit again. I sent a native preacher to visit him. The man said he heard the voice which had conversed with him formerly, but it spoke very differently. Its language was exceedingly pleasant to hear, and produced great brokenness of heart. It said: "Love each other. Act righteously; act uprightly." with other exhortations such as he had heard from the teachers. An assistant was placed in the village near him, when the Spirit left him again, and ever since he has maintained the character of a consistent Christian.

Several years ago, while preaching in a grove near a village of heathen Pwos, a man fell down in the midst of the sermon, in what I thought to be an epileptic fit; but after the service, I was told the man was not sick, but had a familiar Spirit, and that the Spirit had come upon him to forbid all the people to listen to me, for I preached falsehood. I visited him while under the influence of the Spirit, and heard him sing out his denunciations against those that should receive the gospel, like one half frantic, while his wife stood over him with a light, for it was said he would die if left without one. The man was subsequently converted, became a useful assist-

ant, and was ordained and settled over a church within the last two or three years. He told me he could not account for his former exercises, but that it certainly appeared to him as if a Spirit spoke, and he must tell what was communicated. He has not, so far as I am aware, had any communication with the unseen world since he first professed faith in Christ.

The principal use to which Spiritualism is applied among the Karens, is to cure diseases. When a person is sick, he sends to one of the mediums to know the cause of the disease, and the method of cure. Sometimes he is told the complaint is produced by witchcraft. One man, who was said to be suffering from witchcraft, was brought to Tavoy, and the missionaries obtained for him the best medical aid, but he died. His disease was water in the cavity of the viscera, and to convince the Karens that the man died from natural causes, they were called in to the *post mortem* examination. When they saw the water, they said, "Before, we only suspected it, but now we know he died from witchcraft, for there is the water that was put into him by enchantment!" Some may smile at the obtuseness of the Karens, but I have met with people in America of a like mental capacity, when endeavoring to correct their views of missionary matters. Logic goes for nothing, and facts for very little, when people do not wish to be convinced.

The Karens believe that a witch has power to put any substance that she sets before her, as a bit of glass, or stone, or iron, or a piece of flesh, or a cup of water, into the body of another, however distant that person may be, and thus produce a disease that shall end in death. In one instance that came to my knowledge, the wizard was pointed out, and two of the friends of the sick went and killed him in open day. Sometimes the medium says the disease is produced by the deceased Spirits of the parents, and they must be propitiated by the family being called together from their scattered homes, however distant, and a sacrifice offered to the manes. At other times the disease is attributed to the guardian Spirits of the forest or mountains, the rocks or the rivers, to whom bloodless offerings are directed to be made.

Karen Spiritualism often shows itself in the importance the people attach to dreams. In the early years of my missionary life, the Karens would frequently come to me with their remarkable dreams, to which they attributed great importance; but the mode of interpretation I pursued soon relieved me of that annoyance. Since resigning the editorial charge of the Karen periodical, I have observed one of these dreams in its columns, in a letter from an assistant. He writes that one of the Christians in the church of his charge dreamed he saw a person like a teacher, with golden ruby cylinders in the lobes of his ears, and robed in glorious clothing, who said to him: "I am an angel of heaven, and have come down from heaven because the Christians here are not united. I come to communicate to them this stanza of a hymn:

'The great house post, united together we erect;
Let the branches be united, the leaves united.
By combination we set up the great house post;
Let the branches go together, the leaves together.
'The great house post has a shadow, [i. e. It is a figure.]
Sing up in health and prosperity.'

'Before you go up into the meeting-house to worship,' continued the angel, 'sing these three couplets, and then go in. If you sing these three couplets at the foot of the meeting-house steps, and then go up to meeting, you will afterward live in harmony with each other. Tell this to all the disciples.' The assistant writes to know whether the dream be good or bad. It will be readily seen that if we give place in the slightest degree to this Spiritualism, we shall soon have to neglect the teaching of the Bible altogether. It will be superseded by new revelations, the result to which Spiritualists in America have already arrived.

Mr. Van Meter, writing in a recent communication from Bassein of the irregularities in the church, says: 'The most serious case is in a strong tendency of a formerly substantial church member to the views and practices of the 'Spiritualists.' He pretends that communications are made to him by angels, and especially by Tway Poh, his former pastor, who died in 1853." It is no new thing with the Karens, but one of their old errors, and the most difficult to eradicate that I ever had to grapple among them.

This proves that the assistants need to be taught something else beside the English language and English science. They need, above all things, a thorough scriptural training—just such a training as they are now enjoying, so far as the funds of the Board allow. It is true the Seminary has been permitted to go on without dismissing any of the pupils, but it is, nevertheless, seriously affected by the retrenchments, because the Normal Schools, on which the students depend for their preparatory education, have been contracted in their operations. The stream is permitted to flow on in full volume, but the fountains which supply it are being closed. It is confidently believed, however, that they will not remain closed long. So soon as the doings of the executive committee have been thoroughly examined and fully understood—the objects for which they called together the Board a year ago, but not yet quite attained—a larger measure of confidence will be awarded them by the denomination than they have ever yet enjoyed.

SPIRITUAL LYCEUM AND CONFERENCE.

SIXTY-FOURTH SESSION.

QUESTION: Spirit control, its uses and abuses; the difference (if any) between "trance," "fascination," "possession," etc., and the means of relief or defense against injury therefrom.

Dr. MASSEY: The question is related to a branch of psychical inquiry to which he has given much attention. It has been his delight to dwell upon the beauties of Spiritualism rather than upon its abuses. Unfortunately, no modern Spiritualist accords with him as to the genuine merits of the thing itself, or as to the true grounds for its commendation.

In order to accept the title of Spiritualist, he must first define what is Spirit. The dictionary defines the term as primarily signifying wind, air in motion; but substantially, as being the immaterial, intellectual and immortal part of man. Now, though we readily conceive of intelligence, we can have no idea of immateriality. There is no intelligence aside from physical organization. Hence he accepts the dogma, *Man is a spiritual being*, and if there be that in us which can be operated upon or impressed by immateriality, then have we in us that which is immaterial—which is simply absurd.

There is one Great Spirit, permeating all things and imparting of its divine life and love to all things. If this be so, of what are the advantages of modern Spiritualism? To be of use, it should let go all that is gross and physical; that is to say, its whole stock of reputed evidence based on physical manifestations. If there be a great central Soul, we can only know it through and in ourselves. If the facts of Spiritualism be true, then they reveal to us an important truth; but he has not believed them to be true. He can go with the modern Spiritualist to the point of "impression;" not that he denies there is truth beyond it, to an extent even of a large percentage of what is claimed to be true. He who is a careful student of natural or psychical phenomena, will be slow to deny the possibility—to say the least—of spiritual manifestation. But *rapport* with the Divine Spirit will supply all our spiritual necessities; though he would hail with joyful recognition the lower fact, provided it could be proved to him—which, from some inscrutable reason, it never has been. Still, in view of the wonderful manifestations of the Divine Providence in modern science and art, he must be a bold dogmatist who should deny that it ever will be.

The advocate of Spiritualism should heed well how and what he presents as proof. He should never parade facts before the public which controvert its knowledge of natural law. It is not good policy, and may be set down as one of the abuses of Spiritualism, perpetrated by its advocates. Another is, some egotists will get up here, and gravely insist that we must come up higher—to where they stand—in order that we may become wise—as they are. But who is to determine that they are higher, and we lower? Not themselves, surely; their communications do not evince the needed intellectual qualifications to entitle them to mount the seat of judgment as between themselves and us in that matter. Spiritual help and intercourse is an instinctive need of the race. Our primeval ancestor manifested it and enjoyed its blessings, and we his offspring are in no sense different.

Dr. HALLOCK related a fact. A few minutes prior to the hour of meeting for Mr. Conklin's circle on last Sunday evening, among a number of gentlemen present was Mr. George Willets, who was observed by him soon after entering, to have in his hand a combination lock which some one, on taking it from his hand, remarked was locked. Mr. Willets said he had locked it, and proposed that any one who chose, should try to unlock it. Upon this, it was suggested that perhaps our Spirit friends would give the word to which it had been locked. At this suggestion, Mr. Conklin and himself (it being conceded on all hands that it would be a fair test, none but Mr. W. knowing the secret), stepped into the next room, and—as soon as it could be done, after being seated at the table,—Mr. Conklin wrote in his usual method of reversed direction, these words: "The principle which all should endeavor to cultivate will open it—LOVE." Returning with this document to the friends in the front room, Mr. Willets acknowledged it to be the word, and on applying the letters expressing the *animus* of the moral precept thus obtained, to the lock, it responded to the appeal, and opened as though it had been a human heart. During the session of the circle which met a few moments afterward, it was spelled in the usual way, "George. I gave the word that opened it. CHARLES." This was a brother of Mr. Willets, several years departed this life.

Mr. TOOLEY: The friend who first addressed us, advises that we cultivate and illustrate the *higher* quality of spirituality. But we must not forget that it is the business of this Conference to test quality. It is the very beginning of wisdom to know that we do not know. In order for the human mind to get any definite idea of the Divine mind, God must be humanized; that is to say, thought of as we think of a man, and of the attributes of the human. Now, if anthropomorphism is indispensable to definite ideas of the Divine Spirit, a corresponding reduction of spiritual realities to visible forms and manifestations to the outer senses, is logically consistent and pre-eminently natural. When we think of spirit, we must animalize it to some extent. There are those who think a fact is infinitely greater than any thing that can be said about it.

The question before us, draped as it is in parade of phrases as though we had definitely mapped out the infinite field of spiritual possibilities, is a very difficult one, nevertheless; and concerning it, it becomes no man to dogmatize. The *trance*! we are lost when we come to ask ourselves what is that, and where is the limit of its mys-

terious capability? It is a wonderful fact that it is a fact—a fact more wonderful even than all its complex manifestations. We talk of the *abuses*; but for his part, he feels himself as much indebted to the Greek as to the Jew. Were it not for this man's folly, it had been all the less possible for that man's wisdom. When he meets with the not uncommon miracle—a medium pouring out a torrent of dish-water eloquence, rounded off at the end with Lord Bacon or Plato—he is attracted by his desire to know the cause; first, to the phrenological peculiarities of the orator or mouthpiece, and, next, to the fact that there is dual consciousness. Habit may be defined as nature in full dress; but there is that in us which seldom wakes into outer consciousness long enough to become habitual or dressed. Every man is, as it were, two men. We see this in the effects of nitrous oxyde. The religious man will sneer, and the peaceable one will reveal the fact that there is fight in him, etc. The reason is, that department of his sensorium, of which he is habitually unconscious, is more susceptible to the chemical inspiration than that which belongs to his daily recognition. There is great practical good in the endeavor to learn the discriminating line between spiritual trance and the play of drugs upon the organism, or the hallucinations of a single group of mental organs set in motion by the magnetism of unconscious ambition, or the potent influence of a prevailing folly. There is no need that we charge these things upon the spiritual world, and say a man is *obsessed*, or has got the Devil in him, simply because he acts like a fool or a madman. Let us be more industrious in the analysis of quality, and bring our affirmations to the test of science.

Mr. FOWLER had a word to say with respect to materiality. The prevailing notion is, that whatsoever is not material is nothing. But is desire material? Can you weigh mercy by avordupois? These are spiritual realities—qualities—of that substance which, acting on material, produces mentality; and this, reacting on the spiritual, evolves intellectuality. Thus, mind and intellect are spiritual entities, and they make the materiality.

Mr. WELLS: It has been well said that to know of certain things that they are, is enough for some. It must suffice for all of us to know that God is, and that we are immortals. God and the soul are above and beyond all proof save their own infinite affirmation. In the Astor Library, the other morning, he took up the life of Socrates, from which he learned what he was not previously aware of—to wit, that Socrates claimed intercourse with the spiritual world from his childhood. It was his recognized experience through life: and at the age of seventy years, when on trial, declared that he was influenced by a Spirit to pursue the line of defense adopted by him, and no other. He was the subject of a singular experience last winter, which he would relate. He had been in the evening to hear Dr. Chapin. His subject was Herod and John the Baptist. The saying with respect to Jesus, that it was John the Baptist who had risen from the dead, gave turn to his thoughts on the subject of immortality, of which he had not been able to save himself from very grave doubts. Pondering the matter, he retired to his room and to bed in perfect health of body and in composure of mind. Soon after lying down, he felt a foreign influence pervading him—not unpleasant, but threatening unconsciousness. This he resisted. Soon it returned again, and was again resisted. The third time he let it proceed nearly to the point of losing himself, when he resisted it altogether, and it did not return. He is certain that this influence was exerted from without himself, and that he should have been entranced had he yielded to it. He thinks it unwise for any one so to do. The control of one's self should never in his judgment be yielded to another. Be that as it may, the experience of that evening has induced him to regard Spiritualism in a very different light from what he had viewed it previously.

Mr. BARNES: A fact that is above the comprehension of the hearer, or is foreign to any experience of his own, is no truth to him. The truth of Jesus of Nazareth was a lie to the Jews, as indeed it is in these days to many who call themselves after his name. We need these facts of the senses to elevate us to a stand-point of clearer spiritual apprehension. You talk learnedly about the trance, for example; but the trance is not definable by the science of the schools. The realities of the spiritual plane are but so many superstitions to him who has never lifted his soul above the things of time and sense. To have a realizing sense of that miracle, the trance, is to be a subject of it.

Mr. WHEELER: In time past and gone he has known something of Spiritualism, and its uses seem to him more and more apparent. The age had become so expert in analysis, had transixed so many errors of opinion, which had walked the stage of popular faith from generation to generation as though they had been so many living verities instead of the phantoms they really were, that it had come to what Mr. Bellows names a general "suspense of faith." It is a use of Spiritualism to restore this lost and scattered faith. The raps are as inexplicable to the severest analysis of our vaunted "positive philosophy" to-day, as when first heard in the cottage of the Fox girls in Hydesville. It has revealed a fact to the scientific world which its experts can not explain, nor yet deny the simple explanation revealed by the fact itself: "We are Spirits who do this your friends and relatives, whom you have supposed gone from you never to return." On this fact, faith anchors itself; and the ship rides out the storms of life in safety and assurance—secure forever from the Protestant catastrophe of "suspension." Both the Protestant and the scientific world need the lesson of humility. There are facts outside of the Bible and the crucible, as well as within them. There are facts which neither the chemist nor the Doctor of Divinity can reduce to the formularies of their schools; and it is to these facts of the soul, which

like the soul refuse to yield themselves to the scalpel and the creed, the world is to be indebted for a healthy humility and the realization of a living faith.

Here is a fact which he had from the mate of the ship *Junior*, which vessel was the theater of a mutiny out of which grew the notorious "Plummer case," so long before the Boston Courts. The mate from whom he had the statement was badly wounded in the shoulder, but made out to secrete himself from his pursuers. In his concealment, thirst, aggravated by his wounds, came upon him, reducing him to the verge of despair. In this state, and while mentally imploring deliverance, he heard a rapping upon the side of the ship; "such," said the wounded man, "as they have in the spiritual circles." He dragged himself to the side of the vessel to ascertain what it was; and when he got there he found a cask of water, with the bung out! Tearing his shirt from off him, with the eagerness of desperation he dipped it in the water, and so slaked his thirst. He said the cask was full, and the bung lay upon it near the hole, as though the cask had just been opened, which must certainly have been the case else the motion of the vessel would have displaced it and spilled the water. Here we have an example from the other side, as it were, of the great realm of "uses of Spiritualism." Alike to the philosopher in his doubts, and the sailor in his distress, it comes laden with the balm of consolation and the potency of preservation.

Adjourned,

R. T. HALLOCK.

[The Morning Sermons of Rev. Dr. CHAPIN are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. E. H. CHAPIN'S DISCOURSE,

DELIVERED ON SUNDAY MORNING, SEPT. 4, 1859.

"One God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 6.

As we are permitted to-day to re-assemble in this place of religious worship and teaching, I have thought it appropriate to select for our meditation at this time a truth which reveals the ground of all worship, and the significance of all religious teachings. I am aware that the passage which I have selected for my text is intimately connected with the preceding verses. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." And were I going to treat of the constituent elements of the Christian Church, I should dwell upon these also; but this which the verse presents appears to me as the primary truth of all, which is not only the basis of the Church, but of all Christianity and of all religion, and in which the great object of the Church and of Christianity is set forth; at least, it is in itself a theme far more than sufficient for all our thought at the present time.

There are truths in the intellectual and moral as there are facts in the physical world, which contain and account for all the rest. And the very greatness of these truths may render us indifferent to them, just as the greatness of things in nature, being at the same time the most familiar, are to us the least vivid and startling. Nevertheless, it is good for us to refer to these primary facts—to break up our apathy by fresh contemplations of them, and of the consequences that flow out of them. However our emotion may be stirred by the colors of the rainbow, or the splendors of the sunset, these are intrinsically less glorious than the atmosphere by which alone they are possible, and which enwraps all things with its silent and awful beneficence.

The most wonderful fact in literature is the alphabet, out of which all literature is composed. So, my friends, this doctrine of "one God the Father of all" is the spring of all true religious life; and if the familiarity of the truth, and the conclusions that are perpetually drawn from it, have actually rendered you unconscious of its greatness and its power, this fact alone would make it worth the while often to recur to it. For my own part, I feel quite sure that it refreshes and helps me at times to get upon the height of these great religious facts that lift themselves above our world of toil, and grief, and sin, and pierce clear through the clouds of our speculation into eternal verities; and I think what does me good, may do you also.

The New Testament is one of the smallest of books, but what an immense freight it carries! Every sentence contains a volume, every word is double-shotted! Pause now, for a moment, and take up this sentence which I have chosen for a text—"One God and Father of all, who is above all, and through all, and in you all."

What an amount of truth is condensed in it! How exhaustless it is as you look upon it! It is like the legendary tent; you can carry it in the palm of your hand, yet it expands until it covers the universe. The idea of God itself—what a conception that is to enter into the human mind! The idea of an Intelligence that has created, and that controls and maintains all the systems of being—the idea which we cannot in any adequate sense conceive, which we can only name in words—the idea of an Infinite Intelligence stretching far beyond the possibility of our thought, yet dimly illustrated by the sweep of invisible space, by the glory of constellated worlds, pressing upon the remotest springs of the universe, yet touching us more nearly than the air, and surrounding us more closely than the light—how oftentimes is the fact upon our lips, yet how overwhelming is it in contemplation!

But when to this thought of God we add the conception of "Father," what new glory breaks out! Now, this is by no means a necessary conception; all this stupendous array might exist merely as the product of an infinite intellect precipitating its thought into material symbols, and so building up the order of the universe; or this might be the expression of an artistic mind, the whole world simply a grand gallery of aesthetics; and we might suppose that man was called into the world to be the mere spectator of a boundless scheme of beauty; or God might really be what to a cold philosophy he appears to be—merely a necessity of logic, an abstract cause, who has wound up the machinery and lets it run.

But by reason of the revelation involved in the text, God actually is to thousands and millions of us not a conception of the intellect, but a per-

sonality near to the tired and needy heart. Surely this added thought—the thought that this Infinite Majesty is the majesty of a Father—that all this power, wisdom, beauty, stretching out into boundlessness, meeting us everywhere, manifest in the least and in the greatest, flowing in the march of worlds, but touching our lowest necessities—surely this truth, familiar as it is, is always fresh in its inspiration for our reverence and our love.

I will not, however, anticipate the order of thought and emotion unfolded by the passage before us. What I wish immediately to say is this: it appears to me that the statement set forth in the text not only proclaims one of the constituent elements and the primary element of the Church universal, but it may be considered in itself as the formula of true religious thought and feeling, respecting this primary fundamental truth of all, respecting God. It sets forth a comprehensive creed for the intellect, in which each phase of the central truth is fully brought out, and yet harmoniously balanced with every other phase, checking any tendency to extremes of thought.

In the next place, it unfolds a graduated scale of the development of the religious life of the soul, so far, at least, as it depends upon the thought of God. I may not stop at each point of my remarks to illustrate this in detail, and I may not follow just this order of development, yet it is with this in view that I ask you to consider, for a few minutes, the different propositions in the Apostle's declaration.

In the first place, there is "one God." Here is set forth the truth which is on the one hand opposed to Atheism, and on the other hand to idolatry. It is the first step, most certainly, in the order of religious thought, and in the gradations of religious life. You would all say it is the first step, and perhaps you would add that it is necessary, first of all, to clear the mind of Atheism and all unbelief and denial respecting God. Let me say, my friends, I do not think that is the first step, if by this you would imply that Atheism is the natural condition of the human mind. I believe it is an *unnatural* condition of the human mind; yet when it is to be cleared away, it must be cleared away as a film is from the material and physical eye, or as a morbid conception of the intellect. This truth of a God, of one God, is a truth of natural religion. A great many people, though not so many now as formerly, try to persuade us that a religious belief is a belief in a supreme being, an artificial being; it is a device of the priests, the result of a cunning system of machinery working upon the fears and hopes of men, without exactly explaining how these fears and hopes come to exist, and without exactly explaining the nature of the being upon whom such a system of machinery could be brought to bear.

But I say a belief in a Supreme Being is not artificial! Atheism is artificial. Man has to wriggle himself out of his nature, really to get into the position of Atheism, if he can stand there firm, convinced of the truth of his blank denial. The point here, is not in the conviction of one God, but to realize the existence of this conviction in our moral and intellectual nature, as a primary conviction. There is no use to attempt reasoning a man out of his Atheism; not by any means that his argument is so strong, but because argument is not the appropriate material of conviction with him. He must fall back upon this primary instinct of his nature; he must feel and consider it, and if he cannot do this, I may say that the very axle of his being is broken, and he is running in a round of reckless unbelief. He must come back to a consideration of our nature, which has for its primary thought a feeling for God; or, as the Apostle says in the chapter I read this morning, "feeling after God, if haply they may find him."

That is what all nations had been doing before Christ; that is what all nations living in darkness, unbelief and error are doing now—feeling after God. Every prayer that has been put up, however superstitious, has been a feeling after God; every altar-flame, and every sacrifice, has been a feeling after God. Out of this primary conviction of our nature, all the religions in the world have started, and therefore we realize it, even in heathenism, as a primary conviction; and we must seize and realize this thing, would we come to this truth of one God, rather than to get rid of it in Atheism—which is not natural to man.

But, after all, while intellectual Atheism, actual, rational unbelief, is not natural to man, there is a sort of Atheism which is all too natural to man, and is all too common in the life of men, which is a practical Atheism, which has been well described in the New Testament, as "living without God in the world;" and to get rid of this, the conviction of one God is indeed necessary, as the primary step; necessary, you will perceive here, not in the mere order of thought.

In the development of a religious life, the first thing a man has to do to become religious in any true sense at all, is to believe this truth with all his heart; not to mutter it with his lips; not to embalm it in any creed, but to make it a fresh and living fact in the soul; to believe it amid all the transactions of his business—in all his schemes of ambition—in all temptations of pleasure—in all the pressure of this material world—to believe this with all his heart, and to wake afresh to the sense of that belief that there is a God, until that belief shall burn away all those films of practical Atheism. In this material world that has hemmed him in, and bound him round, where he may become the slave of passion, where he may become the slave of appetite, and of all false standards of action, until a man believes this great truth set forth in that proposition—*there is a God*—he has not reached that state that will enable him to get rid of this practical Atheism.

But see, in the next place, how the statement checks and balances the other extreme—the opposite of Atheism—there is "one God." It has been the tendency of men, and it is the tendency of men even now, to have many gods; though I have said, the feeling after God is to be found in heathenism. The feeling after *one* God is to be found there, when we come to analyze, as far as we can with the mind, a belief in their complicated system of mythology. I think we find at the basis of all, *one* great principle of intelligence. Paul recognized this, in that peculiar manner

by which he took hold of the positive good, rather than speaking of and denouncing negative evil; in that peculiar manner he struck upon this fact, when in Athens he stood upon Mars' Hill and spoke of the "unknown God."

Yet the tendency of men has been to make many Gods, and not so much towards Atheism; for, as I have said, Atheism is unnatural; it comes with culture, and with an abnormal culture. But the primary error, which springs fundamentally from the fact of a need of God in the human mind, is an error tending toward many gods, and toward idolatry. The opposition to this tendency is a truth of natural religion, because the more we study nature, the more we examine its phenomena, the more we ascend, as far as may be, toward the source of those phenomena, the more we enter into this great central fact of unity. It is the grand sweep of science in this day, that it is all pressing toward the conviction that there is one central plan, and heart, and core in the universe. It is beautiful, out of these diverse principles and varieties of human thought, to see the unity to which men are tending. Take that one idea of typical form that whole classes of animals are constructed on one single plan, and that the bone of the whale, or piece of a hoof of a horse, are upon exactly the same plan that we find developed in the construction of man, proving not only the unity, but the existence of God.

Look at man, even in the highest achievements of our machinery, and what complicated means do we use to attain the end, while God takes but one simple plan, and behold the complicated ends which come out of that simplicity of plan!

So, I repeat, the tendency of thought and study of nature is contrary to idolatry of many Gods, and tends as a result to the conviction that there is one God. Still, whether in all respects, by mere natural investigation, this tendency to idolatry would be removed, may be doubted, because the tendency exists even now. There is a tendency to put many beings between the human soul and the Infinite Father. Men who make invocations to the Saints, worship the Virgin and the Institution of the Church make them vehicles which are to stand between the naked soul and its God.

Now, my friends, this statement is, "there is *one* God, and *one* mediator between God and man." *One* mediator, for that is necessary. You see it is utterly impossible for an infinite being to reveal himself to a finite being, except through some finite vehicle; we could not see the infinite, therefore God, revealed in his personal character, necessarily comes to us through Jesus Christ. Precisely as it is necessary to gather the diffused light of the universe, and collect it into one sun, for the benefit of our planet, so it is necessary to gather this diffused infinite glory of God, and concentrate it to one sun—Christ Jesus. *One* mediator is necessary, and there is but *one* mediator between God and man—not many mediators.

Therefore, whether mere natural religion would check the tendency even now toward those results which virtually make many gods, may be doubted; and still more may it be doubted whether something more than nature is not necessary to check the results of those more common tendencies toward practical idolatry. Setting up something else than the living God for our God, making gods of gold, as the Athenians did—gods of silver and stone—making a god of a parchment constitution—making a god of a cotton bag—making a god of anything that sways all our interests, decides our principles, shapes our plans, so that God's system of laws stands secondary to them. Whatever does that is idolatry, not so gross as that which chose its symbols in the streets of Ephesus, but perhaps worse, because more subtle, and entering into our natures. Therefore it is a step in religious thought and in religious life to come to the belief that there is a God—one God. Our business, our pleasures, our ambitions, all to be regulated by that, all to give way to that. That is another step in the religious life. First make real to ourselves that there is a God, and then really believe that there is *one* God, who is supreme.

But let us pass on now to the next proposition—"one God and Father of all." I have already dwelt a little upon this, and I have shown you at least the importance and the glory of this truth, as added to the original conception of God, the "Father of all;" yet it is so important, and so essential, that we may look at it a little farther. Whatever the truth of one God is the deduction of natural religion, the truth of "God the Father" is the unfolding of revelation; it is the gift of Christianity in its broad and spiritual sense. People before Christ may have spoken of God the Father; the word may have been used, but the truth revealed behind the word, the essence, is the doctrine of revealed religion of Christianity. But it is not true that the reason of man could draw out this truth, because he did not do it. I argue that what men could not do in natural religion before Christ, even now they can not do. He has all the advantages of science; he has increased means of locomotion, and a thousand things that are new; but I do not suppose he has more power in searching out the secrets of the universe than he ever had, and I do not think he grasps them any more successfully. I think we can fall back upon the heathen divines, and find all the truth in the nugget which now we find wrought out in perhaps more elaborate discourses and propositions. Therefore, I say, for the reason that men did not find out this great doctrine of God the Father before Christ, I have no ground for supposing that they would ever find it out for themselves, even now. What adds to the force of revelation, is that when that truth did burst forth in all its glory, and in all its parity and power, it came not from Greece and Rome; it did not come in the order of natural development. If we should have judged of this from natural reason as to where the discovery should have originated, we should have said, from where the reason has been the most cultivated, from philosophical Greece and Rome. But it came from Judea, exclusive Judea, narrow Judea, sectarian Judea, rocky-hearted Judea. Therefore, as it did not come in the order of natural development, I conclude it comes in a higher order, and, therefore, is a divine revelation. Moreover, talk as we will, nature does not reveal God the Father; it re-

veals God the mighty, God the wise, God the good; but, after all, it shows no special relationship of God to man. Man stands in the natural world as one of an order of natural beings; as an animal he is classified among the vertebræ; he stands as a mote of dust, subject to the laws of gravity. He is simply one of many—one of a class, moved by laws which do not touch him personally.

Now, man is more than this; he is not merely an animal; he is not merely a material being. Moreover, he is not all intellect; he is not satisfied with the knowledge of material phenomena, or the general laws which reveal to him the Supreme Controller. It is a great thing to look upon man as a philosopher, and see how much man can achieve. Some men take the sarcastic side of this, and tell how poor a creature man is; how dependent he is; how feeble his powers are to solve the problem of the universe; how little he knows, and how much the blind side of nature is turned toward him. That may all be very true, but I have reflected upon it; and it is a great thing to see how much man has found out! How this creature, who is but six feet high—who, in a little time, returns to the dust—who dwells upon this moving dome of earth—how he has penetrated the mysteries of heaven, and soared into the loftiest heights! To think of the great array of facts he has gathered about him. To me it is sublime.

But, my friends, this man is a philosopher—there is glory in it; but man is not always a philosopher. With all his books and all his theories, all his instruments, he is sometimes very weak, as weak as a little child. He is surrounded with temptations; he is pressed down before the relentless laws of nature; he is under the shadow of bereavement, of affliction, and of death! He wants something else, therefore, than the truth which comes to the philosophic intellect; something more than the truth which he can gather by the telescope or the microscope!

Then, again, the great mass of men are never philosophers; they are here working and wrestling for life. To give them nothing but *nature*, about which many talk so eloquently, would be to give them indeed a cold source of consolation. It would appal them to turn from their consciousness of guilt, from their shattered hopes, from the faces of their dead, and rest upon nothing but that cold, glittering immensity for consolation! Oh, my friends, they need something more than that; they need something to come closer to themselves; they need a religion that is concrete, that is practical and personal. The laborer, with his children crying to him for daily bread, while he sweats in the furrow or at the loom; the bereaved kissing the lips of the departed; the guilty turning their shamed heads in search somewhere in the universe of faces of mercy that will not utterly cast them off—all these need some closer thing than comes to those who pierce the mysteries of nature with their sharp intellect. In the very fact that that need of man has been answered; in the very fact that here in the New Testament there is a supply to that craving want of man; I recognize the truth that God is a *Father*—I recognize it as a truth of revelation.

Then there is another fact to be considered, that the truth of God the Father may be permitted, so to speak, to come to the mind of man. Suppose man had constructed the apparatus by which he was ready to receive this truth, how would it be made known to him? Only by some method that should reveal the personality and Spirit of God to him. Nature could not do it; the reason of man could not find it out. You could not comprehend the fatherhood of God, or it would be in letters of light all over the firmament, more glorious than that splendidly-templed aurora which hung there the other night. We could not be *told* the truth of God the Father, we must have it *shown* to us; therefore, the appearing of God in Christ, to show us God the Father, is necessary.

Then, again, consider the importance of this truth—*God the Father*. It is the central truth of the Gospel. I care not what scheme of salvation theologians may construct; I care not what doctrines they may style the mirror of divinity; I care not what sort of terminology they may consider essential for the expression of evangelical faith—I say this doctrine of God the Father is the central point of the Gospel, around which the whole system moves. Take it away, and you have no Gospel. Take away such truth as comes in the parable of the Prodigal Son, or any other instances of that kind of God's fatherhood, and you may have a Christianity to preach; but it would not be Christ's Christianity: it would lose the saving power of Christ's Christianity.

Then there is one point more to be considered here. It says: "One God and *Father of all*." Not of some; not all men under special conditions—but of *all*! You know it is quite a favorite conclusion with many to say, when God is spoken of as a father, that it means a father to those who are spiritually allied to him in faith and purity. They say he is a father to all Christians, all in a condition of truth, all within the Church, of all upright people; but that we have no right to apply the term of "God the father" to all men. Now, my friends, all I know is, in the first place, that this is what Paul says: "One God, the father of all." Not of all Christians. The Christian has this advantage: he realizes the doctrine of God's paternity. He acts intelligently when he says: "Our Father in Heaven." And after all, all that the Christian does is to realize the declaration of the eternal fact; he does not make God the Father by his act of realizing God as a Father.

Here is the fact that is connected with the words "one Lord, one faith, one baptism." "One Lord" declares to us the Father: "one faith" makes us conscious of the Father; and "one baptism" makes the Father real to us. But they do not create the fact; the Church does not create the Fatherhood of God; baptism does not create the Fatherhood of God; conversion does not create the Fatherhood of God; they only declare the eternal truth that God has always been the Father to all men, and always will be. The sad thing is, men do not realize it. The sad thing is, the poor, outcast sinner does not know it. The thing he needs most to know, is that even he in his shame, his scarred, poor, miserable, and trembling con-

dition—is yet a child of God and of love, though afar—far off. This is the evangelical truth that should be preached to the world, that man is the child of God, and that God is a Father; and just in proportion as men are filled with corruption and filth—just in proportion as they are deep—deep amid the husks and swine, the more does it need to be preached.

This I feel to be the truth. O, that men would realize it! O, that men would realize it by believing in one Lord, seeing it by one faith, receiving it by one baptism!

"One God and one Father of all." There is a greatness of power in that single truth, and yet it does not put the abstract truth of God before the human mind, so that man has no need to be a philosopher. You may doubt, and get into metaphysical reasoning, and here is the objection to Calvinism. In order to comprehend the scheme of salvation, you must be possessed of the acutest kind of intellect. The one great central truth that is necessary for man to believe, is that God is a Father, and that he is a child. O, sometimes when I stand by a dying bed, where there cannot be much understood, where the ears are growing deaf because of the booming waves of eternity, and the mind is growing dim, I can take that one plank and shove it out, and shout that one word *Father*! I take that and sweep on to the sea of eternity with it; it has the whole of truth embosomed in it.

"One God, the Father of all." Some men believe this to themselves, but this is not Christianity. You have to go farther than that; and when you pray "Our Father," pray for ten thousand men. He is not *your* Father especially.

I may not stop to touch upon the great results which come out of this, or what social duties it involves, but simply say that in it is the power of the Gospel. If you realize it, it makes no difference by what method it is realized.

Some men realize it in great convulsions, like those passing over Ireland now, and which have passed over this country. Others may take it in calm meditation. But only get it—that is the great thing; that is the realization to be sought after. O, my friends, here is the grand and solemn instinct of all men. Every man, however lost, weak or vile, may come with these words—"Our Father!" Before this fact all outward distinctions shrivel away. All sophistries yield to it. Your pompous ethnology, which decides upon man by the shape of his skull and the color of his skin, does not go deep enough. The dimmest asteroid of a soul, revolving in the narrowest orbit of human experience, yet feels the throbbing of the infinite sun.

"Our Father!" Anybody can say this, and the greatest man can say no more. The beggar in the street can say as much, and it rises from the same plane of humanity; it has no farther to travel from the most luxurious chamber, than from the lips of the outcast in places of sin. What a bond of unity there is in it! It takes all bounds of earth—all zones and climates—and condenses them into one. The rich and the poor can come together in this; it is the key-note in the prelude of universal harmony.

There are one or two other positions upon which I can touch but briefly. "One God, the Father of all, who is *above all*." Now, here is another step in religious thought and feeling. I suppose men might believe in one God, the Father of all, and yet might become confused in their conceptions. They may begin to assimilate themselves to God; they may think God is not only in the tree, but the tree is God; they may say God is not only in the universe, but the universe is God. But God is above all; there is a sense in which he is, and in which pantheism is false. Then, again, we must remember while God is the Father, Father is God. We may get a weak conception of the Fatherhood and the personality of God; we may form a God in our own imagination; we may make him a being of intelligence, but we drive out all the attributes of his wisdom, justice and strength.

But we must remember, while "God is above all, he is in all," but not in all things, as we are; and when sharp metaphysicians would take advantage of this fact, as some have recently attempted to do, and shut away God entirely from us, we come back again to the other pole, and say, that while God is above all, there is a sense in which we may know God. We may not know God in his infinity, if we use infinity merely as a term of extension, but we can know him in his character and essence, which is far more important. Paul says, in that wonderful chapter: "Forasmuch, then, as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone." We may not be able to reason about God, but we have a mirror within us which, however dim, still represents God.

"And through all"—here is another fact that checks the philosophical conception. Men say if God is above all, then he has nothing to do with the world. What does he care for your little whirling planet, any more than for the October leaf? What does he care for the life of man more than for the systems that perish? What does he care for all that goes on under his direction? He is supreme over all, and above all. Then comes the thought, God is *through all*. He interferes, if we may use that word, with man, and with the destiny of man, through revelation. He is continually working upon the mass of events—in all things is God working. Then, as a conclusion in science and Christianity, men arrive at the providential idea of God.

Thus far you see how the steps of religious thought and life go together. First, we get the idea of "one God," then of "God the Father," then there is "God the Father of all," and then "above all, and through all," and yet there is one other very important fact; the Apostle adds, "and in you all." Here, my friends, is the ground of personal religion. We have natural and revealed religion, and philosophical and providential religion justified, and now we come to the ground of personal religion. God is in you all. I do not know how. I do not know how God is in the tree, yet he is

in the tree. I do not know how he is in the breath of air, yet is not the breath of air laden with his presence? I do believe this—God is in us all. Rest assured of this, that every true word that comes from your soul works with God's spirit in it; every utterance of your sacred conscience—far more sacred to you than all the clamors of the world outside—is God in you.

O if men would but surrender to this conviction their desire for popularity, and would give up all for it! Remember God is in you, and be true to that, which is the highest and holiest in you! Yes; you may say he is in the good, in those with good tendencies and good lives. But he is in the bad, not in their evil; but is there a man who does not feel the good struggling with the evil in him, and his conscience speaking—very low it may be, but very surely? Is there to-day a worn-out and burnt-out libertine who does not feel the remonstrance of his conscience against his wickedness? Is there a drunkard who does not feel the voice within him saying, Turn back from thy evil ways? It is the grand truth of all—*God in you!* To this end all the rest converges, that we may be brought to a consciousness of God; to this end is the Church instituted—it is simply a vehicle through which God may come to the soul. All things are to work for this end, that man may be brought into communion with God, and feel God in him.

This, my friends, is indeed but a crude unfolding of the thought in the text, which I have brought before you to-day, in whose light you come again to this place of familiar worship. How necessary to all action in the world, and to all religious life, is it that we may understand the meaning of this proposition—"one God and Father of all, who is above all, and through all, and in you all." To you I commend this, yet I feel how inadequate the utterance is, and how short the measuring lines of emotion are to present aright this great truth! Let that truth lodge in your minds, hold it in your hearts until it permeates your whole nature, and remember every day that there is "one God and Father of all, who is above all, and through all, and in you all."

Independent Society at Hope Chapel.

We attended the above meeting last Sunday morning. It was the first meeting after the suspension during the warm weather. Mr. Noyes conducts some of his services in the usual way, by prayer, singing and reading; but he proposes henceforth that a Conference shall take the place of a sermon in the morning, in which he urged all to join and contribute their best thoughts, without let or hindrance; and after making some very pertinent remarks upon the indications of the times in respect to such a change in the Sunday meetings, and a flattering eulogy on Theodore Parker, Dr. Bellows' Sermon before the Alumni of Cambridge Divinity School, and on Horace Mann, he suggested as a proper subject for conversation "The propriety of a Conference, instead of a sermon, in the morning service." Of this Dr. Warner and Dr. Gould spoke in favor, and a gentleman whom we did not know, suggested some objections and dangers to which the sincere earnest friends of such a course might be exposed chiefly by being led off the question into speculations, vagaries and mysticisms, out of which they might not be able to lead the people, or in discussing them, be able to preserve that harmony and dignity that would be desirable. Mr. Noyes closed the services by saying that he had no doubt that the time has come to inaugurate such services, and that he puts entire confidence in its use and success.

Next week we expect to publish Mr. Noyes' sermon, delivered last Sunday evening, on "the New Catholic Church."

MR. MUNSON having discontinued the periodical and book business at No. 5 Great Jones-street, we shall hereafter keep all spiritual publications (including those formerly supplied by Mr. Munson) at our store, 428 Broadway, east side, between Canal and Howard-streets.

FORTY ACRES OF BIBLES.—The Bible Society circulated last year 800,000 Bibles and Testaments. It is estimated that these books, if they were spread out on a plane surface and computed by square measure, would cover more than four acres; and if computed by long measure, they would extend more than eighty miles; if by solid or cubic measure, they would measure more than 150 solid cords, and these cords, piled one upon another, would reach higher than the spire of Trinity Church, New York, or the Falls of Niagara. The entire issue for thirty-seven years of the Society's existence would cover more than forty acres with Bibles and Testaments; or extend in long measure nearly a thousand miles, or make more than 1850 solid cords.

A FATHER WITH THREE DOZEN CHILDREN.—At Markheidenfelt, a village on the river Main, in Bavaria, there lives a man sixty-eight years of age, named Johannes Schlottenbeck. He is now living with his third wife, and on the 16th of June last, his thirty-sixth child was christened at the parish church. By his first consort he had seven; by his second, eleven; and by his third, eighteen children—half of whom are girls and one-half boys. A few families so prolific would supply a nation with all the soldiery required for its defense, and laborers to perform its necessary agriculture and manufacturing. There is vitality left in the old Teutonic stock yet, enabling it to sprout so abundantly.



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INFLUENCE OF MUSIC.

In the schemes and speculations of modern philanthropists, and those who have had the care of the education of youth, the influence of music upon the soul has generally been either very much underestimated or entirely overlooked. If music is now recommended and cultivated from motives aside from its desirableness as an æsthetic accomplishment, it is for its value as a gymnastic exercise, in expanding and strengthening the respiratory and vocal organs, and fortifying the system against pulmonary derangements and consumption. Few persons seem to suspect that it has any important connection with the moral and intellectual faculties, or with their harmonious unfoldings and their ultimations into the practical affairs of outer life.

Some of the ancient philosophers entertained far more expansive and just ideas on this subject than do the moderns. Under the régime of his ideal Republic, Plato recommended music and gymnastics as the only branches of education for youth—the former as the means of developing and disciplining the soul, and the latter as a means of unfolding and strengthening the body; and most of the philosophers of those times assigned to music an equally conspicuous place among the branches of necessary education. It is to be observed, however, that the word music (*mousikê*) at that time was somewhat more comprehensive in its signification than at present, as having a general reference to the sciences over which the Muses presided, though its primary and exoteric sense was then identical with its modern sense. It had, therefore, a more interior and mystical reference to the rhythmic order and the harmonies and concords of the infinite divine Wisdom or *Logos* as it proceeded in universal outer creations, which was considered the object of all philosophic (wisdom-loving) studies, and of which music, in its modern sense, was considered the natural exponent and representative. Hence Plato, in his *Phædo*, makes Socrates, in the course of his profound dialogue with his friends, upon the soul, just before his tragic death, to relate a dream which he had in early youth, and which was often repeated in the course of his life, in which he was admonished to give his attention to music, Socrates interpreting this as an admonition to study philosophy or wisdom, whose harmonies and concords were represented by musical sounds. In accordance with this idea, Pythagoras, (who is said to have been taught music by the Egyptian Priests,) had previously spoken much about the “music of the spheres,” or of the harmonious interblendings of motions and vibrations of all divine creations, as expressing the interior, vitalizing and creative divine *Logos* or Wisdom; and even the author of the book of Job, which is ranked among the most ancient literary productions that have descended to us, speaks of a period of primal harmony “when the morning stars sang together, and all the sons of God shouted for joy.”*

What is, in the modern restricted mode of thought, commonly understood as music, consists simply of the variations and intercommingling of seven different vibrations in the air, called *sounds*, produced either by vocal or instrumental means. We say seven vibrations (leaving out the semitones) because the higher and lower octaves are only reproductions of each other on higher and lower scales, without change of identity in any other respect. These seven sounds constitute what is called the *diatonic scale*, which was never invented by man, but is eternally established in nature, or rather (and more in-

teriorly speaking) in the eternal ideals of the Divine Wisdom which constitute the originative cause and pervading life of nature. Viewed from the profoundest depths of the spirit, and hence viewed in its more interior and *real* nature, music is, therefore, the correlative, interchanging and harmonial vibrations of different movements, and processions in the *all* of things, both in the universe of matter and of mind.

It is a fact not generally understood, but of which the writer, from long investigation of the subject, stands prepared to exhibit every reasonable amount of proof, that every complete system of creation and movement in nature, however small or great, contains within itself the principles of the diatonic scale. That is, it consists of seven serial parts, harmonizing in the relation of 1, 3, 5, etc., according to the general type furnished by that species of music which addresses the external ear.

We find this seven-fold series manifest in the anatomical structure of man, in the physiological operations through which the elements of nutrition pass in becoming blood, in those through which the latter passes in being converted into its ultimate essences and forms, in the great leading affections of the soul, and it might be shown, also, in the corresponding divisions and subdivisions of the natural classes of human society. Or, descending into creations beneath man, we find the same principle manifest in the grand divisions of the animal kingdom, in the geological formations and periods, and indeed in the great System of systems generalized as one complete and universal Whole. And there is reason to more than suspect, as we might show, that these seven-fold relations run correspondingly through all the heavens, and mark the stages of man's progressive ascent from glory to glory as he approaches the throne of the Eternal One. The inspired seer St. John speaks of the seven Spirits of God, i. e., the seven attributes of Divine Love and Wisdom; and as it is natural for these to elaborate for themselves outer embodiments corresponding to their interior nature, we find here the origin of that melody—harmony—music—which characterizes all creation's works and ways.*

Music, therefore, in its most enlarged sense, is the breathing of God through all nature and heaven, and is the law governing the harmonious and affectionate interblendings of all forms and movements. It binds all systems and operations together in sympathy and accord; and in proportion as its spirit flows into the appreciating soul, that soul is brought into harmony and vitalizing communion with nature, with heaven and with God. O, could its divine spirit be breathed by mankind universally, what social harmony and peace, what religious life and love, would replace our present discords and distractions and moral death! The different classes of mankind would then naturally fall into their appropriate places in the seven-fold series, and in their reciprocal and fraternal movement, would harmoniously chime in with the great realm of outer and interior being, in chanting the universal and eternal *Te Deum laudamus!*

But in our present sphere of being, these harmonies are inappreciable to our outer senses, and they have to be translated into sounds; and what is superficially called music, is *real* music only as it is a faithful rendering to the exterior ear of this interior music of nature and heaven, and in proportion as it awakens the melodies and harmonies of the latter in the human soul. Being thus an expression of the divine breathings through nature, audible music may, in proportion to its perfection, be made the vehicle through which man may be inspired with the love-principle of every development in nature, and with every emotion of which the human heart is susceptible; and through it the harmonies of heaven and of the Divine Mind may flow into the soul.

Music thus becomes a power of swaying the affections and molding human character, which is equalled by few others, and this power may be exemplified in every stage and relation of life. By music the mother soothes her fretting babe; and by the same influence, philosophically and systematically applied, in private and in public, the fretting infantile elements of society may be soothed into harmony and prepared to listen

to the guiding voice of wisdom and instruction. By music the ferocious tenant of the jungle may be rendered harmless as the lamb; and by music the wild beast of disorderly passion and lust in the human world, may be rendered docile. By music the soldier is inspirited to rush to the deadly charge; and by music the champions in the great moral conflict of life may be rendered firm under the shock of temptation, and victorious over spiritual foes. We are told in fable, (true in its involved principles,) that when Orpheus received his seven-stringed harp from Apollo, he played on it so sweetly that the rivers were charmed and arrested in their courses, and the mountains flocked together to hear him; and that when he descended into hades in quest of his beloved Eurydice, the grim Pluto was enchanted by his notes, the fiery wheel of Ixion ceased to revolve, Tantalus forgot his burning thirst, the stone of Sisyphus stood still, and even the stony hearts of the Furies were melted and subdued. We have, in this, a general representation of the commanding power of music over the human passions.

Without attempting, for the present, to develop these hints into forms admitting of definite practical application to given conditions of human life, we commend them to philosophical philanthropists, reformers, and religionists, who aspire to a more divine state of human society, and whose good sense will suggest to them many uses of this power that may be available, or that may be made so, both in a public and a private way. We close by advising every individual to cultivate music, and by recommending its free and daily practice in every family, in every school, in every hospital or other public institution, as a means of promoting and sustaining moral harmony, sweetening the human disposition, engendering kindly affections, refining the tastes, and bringing the soul into communion with that Divine Wisdom and Love which is the very Essence and Fount of all unperverted music. Of course, the music cultivated should be in keeping with those majestic harmonies which God is constantly breathing forth through the universal Orchestra of Nature, or its influence may be to corrupt and derange the soul, rather than to correct and elevate it, and render it more divine.

F.

Brittan on Man and his Relations.

Mr. S. B. Brittan is furnishing a series of articles to the Spiritualist Press, on “Man and his Relations,” treating his subject especially in its physiological and psychological aspects. We are pleased to learn that Mr. B. intends to embody his articles in a book form, as soon as the series is completed. We say we are pleased to learn this, because, from a perusal of the articles already published, as well as from Mr. B.'s well-known qualifications as an author, we are persuaded the work will be valuable, and particularly useful at this stage of the progress of anthropological and spiritual philosophy. Mr. B. does not seat himself in his easy-armed chair, and fall into a loose revery as to what *might* be true, and then proceed to say, “I am *impressed*,” or “I *perceive*,” that such and such is the truth, and then proceed to bolster up his vague imaginings by the supposed authority of a spiritual sanction, but gives us the solid results of down right facts, of arguments, and of rational investigation not only by himself, but by others; and although he may in some few instances slightly err in his conclusions, his very errors have at least the merit of *tangibility*. We need more of this kind of *reliable* work, and less, far less, of some other kinds of work with which the Spiritualistic Press has teemed in former years; and we shall hope to see Mr. B.'s book, when published, extensively circulated.

F.

Machine for addressing Newspapers.

We have received a circular setting forth the advantages and capabilities of a machine for the above purpose, from the manufacturer, James Lord, Pawtucket, Mass., by which we are informed that a machine, two feet two inches by three feet six inches, will print four thousand addresses per hour, with one person attending it. We suppose these addresses have to be cut and pasted on the papers or packages afterward. This machine is well spoken of by the *Scientific American* and other papers. We hope it will answer the purpose, or if not, that it will at least lead to the invention of a machine which will facilitate the great labor of directing newspapers.

* We might, however, here show that the ancient sacred writers frequently used the word “star” as signifying, by correspondence, an angel, or perhaps society of angels; but it is not unlikely that this passage in Job also refers to the harmonies of the visible stellar creations.

* The reader's attention is respectfully invited to a work published by the present writer, on the general basis of this idea, entitled, “The Macrocosm and Microcosm; or, the Universe Without and the Universe Within.”

THE CHURCH OF THE FUTURE.

The word "church" was originally used to signify a meeting of people for interchange of observations and experiences, and for mutual instructions in things which pertain to man's temporal and spiritual well-being; but this use of the word "church" has been restricted, and it has now come to mean an assemblage at which instruction is imparted by one mind, and that mind through a course of preparation is generally farther removed than any other from the current expressions of God in his manifestations in unfolding nature, and hence the least receptive of his living inspirations. In a word, the usual course of study and preparation for the ministry acquaints the man more with Moses and the ideas which men held in the rude past, than with the increased needs, advanced intellects and yearnings of the living present. And thus the word "church" has been perverted and applied to meetings of people where one mind is employed in giving the etymology of obsolete words, and in disquisitions on the ideas and laws which prevailed among rude people in past ages of the world. The people begin to say within themselves, "Well, what of it? and what have these affairs to do with us?" etc.

A general dissatisfaction with this kind of teaching is growing up, and instead of people going to meeting for instruction, many go to see and be seen, and to sleep, while others walk out in the green fields and groves observing and listening to God's freshest revelations. It is not necessary to break up these meetings and pull down church edifices, but to correct their abuses and make the present Church what it should be—make it feel humanity's needs and an earnest desire to supply them. We do not think this supply is to be furnished by any one mind. We believe the Church of the future should be, and will be, a place of meeting where each person will contribute from time to time his or her best experiences and thoughts for the benefit of humanity. We think their best thoughts are inspired by a living contact with God and nature, rather than from any history or representation of God's speech and work in ancient times.

By no means would we have the people undervalue the Bible, or any truth of ancient times; neither would we have them slaves to it, or to anybody's theory, but give everything its proper weight and influence, and no more. Superstition must give place to common sense in the new Church. It must be expected in a change from the usual church service conducted by one man, to a service where all persons are invited to take part, may be subjected to some annoyances from persons who try to speak when they have nothing to say, and from persons whose minds are absorbed by one idea, or run in a groove, or by those who feel no responsibility for the usefulness and good order of the meeting. Those who are earnest workers for the inauguration of a more useful Church, will have their patience and fortitude tried by such interferences, and will find it necessary to exercise the broadest charity; but if they feel the confidence which truth inspires, they will stand firm through the conflicts incident to a change such as is here proposed.

One of the uses of the new Church will be to teach men individual responsibility and the necessity of governing themselves by the law of righteousness within themselves, and that they will be estimated by their respectful deportment and earnestness for truth and justice.

The Church of the future will be edified by the spontaneity of thoughts rather than by a hired priesthood set apart for that purpose, and the instruction will be more practical, ennobling and morally elevating than hitherto. To speak God's truth, a man must live among and observe his manifestations, and honor all his laws; and in our conception, the man engaged in other useful labors, other things being favorable, can best express God's word to man.

Miss Sprague in Euclid, N. Y.

We are indebted to our worthy friend, Orris Barnes, for the following interesting statement respecting Miss Sprague's lectures, and the liberality of the Methodist brethren in Euclid. We are glad to acknowledge any courtesies which the church may show to those laboring to introduce modern Spiritualism to a skeptical world, and we are happy to say that we have many evidences that people are beginning better to understand it, and that excessive bigotry and prejudice against modern Spiritualism are yielding to its truth and enno-

bling influences. Our correspondent asks whether Spiritualists should continue their associations in churches, and pay to sustain such as refuse the use of their building to Spiritualists to lecture in, *when the church does not want to use it*. Our reply is, that, notwithstanding the conduct of our brethren in this particular seems very unkind, we think it always best to err, if at all, on the side of charity, and therefore we recommend that Spiritualists continue their associations, and to pay to support the church, trusting that truth and righteousness will accomplish their work in due time, and that narrow sectarianism and bigotry will finally see its own injustice and deformity in telling contrast with patience, perseverance, and charity. Our correspondent says:

"On the evening of the 17th of August I listened to one of the most sublime discourses I ever heard, through the organism of Miss A. M. Sprague, now of Oswego, N. Y. She came to a little village in our town, called Euclid, by a special invitation of a few liberal minds who had the curiosity to listen to a spiritual lecture. So well pleased were all, irrespective of party or sect, that an invitation was given her to lecture again. She accepted the invitation, and appointed Tuesday evening, August 30th inst., for her next discourse. Our Methodist friends were very liberal and courteous toward us. They cheerfully opened their house, and turned out to hear the lecture. The choir sang before and after the lecture, which added much to the interest of the occasion. I understand that Miss Sprague was happily disappointed in the kind treatment and liberality she received at the hands of the people of Euclid and vicinity. Miss Sprague is doing a permanent and lasting good wherever she goes. She is a medium of the first class through whom the Spirits of the higher circles communicate. Hers was the first spiritual lecture ever given in Euclid. I confess my surprise at seeing so large a house. The seats were all full; and a more attentive audience never congregated. We have no good and convenient place to hold meetings in, or else we would have them oftener than we have for the last six months. When we get hungry for spiritual food, we hold meetings in our school-house. It is not convenient nor large enough to accommodate all who are anxious to attend our meetings. We have a Methodist Church in our place, but we are not permitted to enter unless it is to listen to Orthodoxy. Some of our spiritual friends declare, that unless we can be admitted into their churches when not occupied by themselves, they will not give one cent to sustain them. Is that right, Brother Partridge? My convictions are it is. * * * I attended one of the circles of the Davenport boys. I am satisfied the phenomena were genuine; still I am of the opinion that they were produced by a low order of Spirits."

"WHY DOES NOT UNITARIANISM EXERT MORE INFLUENCE?"

An article under this head appeared in the *Christian Inquirer*, under date of August 6th. The writer says, substantially, that the inquiry arises out of a state of impatience for excitement and show in external manifestations, but his chief reason is that Materialism has invaded the minds and hearts of men generally; that even in the church it exerts a controlling influence, and drowns the spirit in clamorous demands for sublime cathedrals, with seats gorgeously cushioned, with stained glass windows, fine singing, extraordinary preaching, great numbers, and irresistible influences. He says:

"Materialism, in our days, has assumed the dignity of Spiritualism; but the office and aspect of the latter have become too great a burden for the bulky intruder. Men desire to see, to handle, and to enjoy, in order to become advocates of spiritual and eternal truths; and, because they can not accomplish their object, they deprecate true, ideal, holy, and heavenly objects, and push them into the background. Means designed for man's highest good, for the gradual unfolding of the soul, are slighted, so long as the spell-bound mind is powerfully attracted by the enjoyment flowing from secular and religious materialism.

"True religion has her foundation upon truth spiritually discerned, and not upon Materialism; consequently, we must not be astonished when seeing so little testimony of a truly religious and spiritual life, so long as masked Materialism invades the sanctuary of the Christian religion."

What does the writer mean by saying that "Materialism in our days has assumed the dignity of Spiritualism?" We suppose he uses the term Spiritualism in its ordinary sense, as meaning the belief of those who hold that there is a present communication between Spirits and mortals, characterizing the belief of such as Materialism, dignified by a new name. If this is his meaning, then we ask, wherein is his belief less materialistic than that of Spiritualists? Does he not believe in Spirit-existence? and does he not believe in such existence solely by virtue of the manifestations of Spirits? Does he not believe that Moses and Elias spoke with Jesus, Peter, John and James? Does he not believe that the great light by which Paul was blinded was a spiritual manifestation? Does he not believe that Spirits rolled away the stone from the door of the sepulcher? Does he not believe that Christ appeared on the earth in bodily form, after his death? Does not his faith in a future state of existence rest solely on these and like manifestations? Of course he admits and professes that it does. Well, then, are Spiritualists in "our day" more material for believing in the same future state of existence on the same class of evidences?—Are we necessarily more material than this

writer, because we have witnessed spiritual manifestations like the above, and he has not? Are we any the less Christian because we believe all he does, and more—namely, that Spirits manifest themselves "now-a-days" to us, as they did to people in olden times? Does the fact that he believes a Spirit to be a gaseous substance, or a few cubic feet of segregated moonshine, and we believe that a Spirit is *somebody*—that he knows himself and can manifest himself to our natural senses—make him a Spiritualist and us Materialists? Or does the fact that he believes Spirits were enabled to manifest themselves in olden times only, and that we *know* they manifest themselves to-day, make him a Spiritualist and us Materialists? Or does the writer stigmatize Spiritualism as Materialism because church-people have converted and perverted the word into a scarecrow to frighten people from truth? Or does he know and care as little about the meaning of Materialism, as he evidently does about the meaning of Spiritualism?

It will be perceived that from the very nature of the case, in stigmatizing Spiritualism as Materialism, he comes under the same condemnation as pronounced by himself; but the writer says, "True religion has her foundation upon truth spiritually discerned." Will he, as a Christian, explain what he means by "spiritually discerned"?

Manifestations in France.

We learn from the last number of the *Revue Spirite* that has reached us (6e livraison, Tome II), that they have lately been having some unusually striking manifestations in Paris. One of the mediums through whom these manifestations have been received is a young lady (Mademoiselle A. D.), of a respectable family in the north of France, who, while in Paris subjecting herself to magnetic treatment for a disease with which she was afflicted, became a medium, and was able to describe with precision not only the Spirits of her own friends, but the Spirit-friends of strangers who interrogated her, being attended with another interesting class of phenomena, the description of which we here translate:

"Honorable persons who have been witnesses of these things, can attest them. At times, in the midst of these interesting entertainments, a letter is brought (by the Spirits), and of this we have been able to convince ourselves by our own eyes. But most frequently these letters are mysteriously placed either in her pocket or in her mass book while at church, or as she would be returning. Often, also, after having gone to bed, the door of her chamber being locked with the key inside, letters are placed either upon her pillow, in her drawer, on her table or on the mantle-piece. The Spirits always selected paper of a color such as did not exist about the house, in order, without doubt, that she might not attribute these mysterious writings to herself, as having been traced without her knowledge, in moments of somnambulism—the characters, furthermore, bearing no resemblance to hers. The greater part of these miraculous writings contained advice addressed to herself and friends. Several times she has sent these *billets* to her magnetizer, accompanied by a letter written by herself, sealed with her own seal. The letter, the envelope and the seal have arrived intact at their destination, but the mysterious *billet* did not come with them. The Spirit, doubtless, who did not approve the sending of the *billet*, withdrew it, for it is only thus that one can explain a disappearance so extraordinary and so impossible."

The same number of the *Revue* contains a remarkable communication addressed to the members of the Academy of Sciences, by Mons. P. F. Mathieu, a former pharmacist of the army, concerning some remarkable *direct writings* by Spirits, which he obtained in the presence of Mademoiselle Huet in the churches of Notre-dame-des-Victoires and Notre-dame-de-Lorette, in Paris. We may give the main particulars of this remarkable paper hereafter.

Aurora Borealis.

On Sunday evening, the 28th ult., Thursday night the 1st, and Friday evening the 2d instant, the inhabitants of a large portion of North America were entertained by brilliant displays of this meteoric phenomenon, which some experiments of Reichenbach afford strong grounds to believe is identical, in nature, with the "odic light." On Sunday evening, in particular, the heavens were adorned by magnificent crimson coruscations, dancing and shimmering in the most fantastic manner, and which were seen as far south as Savannah, Ga. On Thursday night, at a late hour, the same phenomenon was exhibited with scarcely less brilliancy; and on Friday evening, about 9 o'clock, a splendid semi-circle of yellowish light, accompanied with coruscations, spanned the polar star, passing through Cassiopeia on the one side and the Great Bear on the other. What mean these celestial pyrotechnics with which we are so singularly favored of late? If old Brother Fourier were yet in the mundane sphere, he would probably say that mother Earth is trying on her "boreal crown" to see whether it will fit.

"PSYCHE'S" REJOINDER TO "F."

I can not see that my friend "F." in reply to my strictures on his theory of the Spirit and the spiritual world, has fairly and satisfactorily met the issues raised by them. Instead of addressing himself to the solution of the difficulties propounded, he waives them aside with a few irrelevant remarks, and retorts sundry supposed absurdities and incongruities upon the Ideal theory. The difficulties I sought to bring into relief before "F." and his readers were:

First, That if the spiritual world exists *per se*, extending in space and enduring in time not ideally but actually, and independent of mental and sensational cognition of it, it could not, in that case, but have a locality "beyond the Milky Way," or somewhere else, since that which has actual and not merely ideal extense, must be somewhere and exist at some time, and since if so, it is then identical with the materialistic theory "F." had previously "squashed out."

Second, That if the spiritual world was thus actually extended in space and time, the Divine Being, to contact with it, to be present in it and to sustain and uphold it, could not but co-extend with its spaces and co-endure with its times; and since that which actually extends and endures, must be matter or substance, the Divine Being in that case, could not but be material.

The *first* of these difficulties "F." attempts to solve, by taking a metaphysically refined distinction between natural spaces and times, and spiritual spaces and times, which distinction, I am free to say, has no valid grounds in fact or philosophy. The clearest apprehension I can get of "F.'s" meaning is, that spiritual spaces and times are brought into view or cognized *from* states or conditions; that is to say, that they, being outstanding actualities, are perceived and apprehended thus and so, when this state or that permits them thus and so to be seen and apprehended; whereas, natural spaces and times are measured not by states but by standards in the ordinary way, such as feet and inches, hours and minutes, etc. The logical reader will perceive that this is no answer whatever to the first above-stated difficulty, because, according to this showing, duration and extension *in the abstract* remain as before, actualities *ab extra* to the human mind, existing *per se*, and as such, must have a *locus* "beyond the Milky Way" or somewhere else; and wherein I would ask does this theory essentially differ from the one "F." has heretofore demolished?

The *second* of these difficulties is a legitimate sequence of the first, and stands or falls with it, because, if the natural and spiritual worlds are actually extended in time and space, the Divine Being to contact with them, to be present in them and to sustain and uphold them, must co-extend with their spaces, and co-endure with their times. But that which extends in space and endures in time must be matter or substance, and if so, "F.'s" God must be quite material—a sort of infinite Tom Hyer with eye-balls as big as the planet Jupiter! But to avoid this dilemma, "F." has recourse (inadvertently I hope) to a mis-statement of my position, stating it thus: "Two things which absolutely are and yet are absolutely different from each other, with no ratio between them, can not by any means contact with each other. Spirit (or God) and matter absolutely are, and are absolutely different, with no ratio between them, (for the existence of matter is admitted now for the sake of the argument,) therefore Spirit (or God) and matter can not contact with each other." Then "F." proceeds to remark upon this: That two things absolutely different and with no ratio between them, *do* often contact with each other, and instances hydrogen and oxygen uniting to form water.

Now I never denied that two things which absolutely are, matter for instance, could not contact with each other. On the contrary, it is self-evident that they can. But I have held, and do now hold, that that which absolutely is (such, for instance, as the visible universe is claimed to be by the materialist), can not contact with that which only *seems* or *appears* to be. That which is ideal or psychical can not contact with that which is actual, any more than you can "measure thought or affection with a yardstick," or the actual, tangible, outstanding house can contact with the dream-house, or the house seen in the mesmeric trance. Moreover, "F.'s" illustration is a *petitio principii*, because there is a ratio and a relation between oxygen and hydrogen, since according to the materialist theory, both have actual being, both are matter and have ex-

tension, density, etc. That which has actual being, can have no ratio or relation, and can not come in contact with that which has no being at all, but only the appearance or phenomenon of being.

The above is substantially all that "F." has offered to meet and overthrow the two above-stated fundamental and fatal objections brought against his theory, and with this *resumé* of the objections and "F.'s" answers, I submit it to the candid and logical reader. Here I might rest the discussion. But inasmuch as "F." has seen fit in turn to arraign the Ideal theory as conceived, or rather misconceived by him, and in one or two instances press it with the *reductio ad absurdum*, I must be permitted a few farther remarks in its vindication, lest his treatment of it should mislead the candid inquirer.

The Idealist holds that God *alone* is; that he is the only actuality in the universe; that man has not being, in and of himself; that he is not being at all, but only the manifestation, the appearance, the phenomenon, the "image and likeness" of being; that his existence (not being) is essentially psychical or phenomenal, and that the so-called visible, audible and tangible universe, is made by God to appear, under the law of correspondences, in the senses—the visible universe being but phenomenal in the postreme degree of his mind, where the Divine influx or *rapport* closes. Now concerning the abstract Divine *esse*, I know nothing whatever, except that it is. My knowledge of it is a simple, spontaneous affirmation of my inmost soul, and I can not help but make it. I affirm of it infinite and eternal goodness and truth—not the infinity of space, because that would give it extension; nor the eternity of time, because that would make it historic; but the infinity and eternity of that which is plenipotent, omniscient, full and perfect. Hence of that Being who is *All-good* and *All-wise*, I can not predicate either time or space in the materialist's conception of those terms, for the very reason that He is *All-wise* and *All-good*—those plenary qualities excluding the bare conception of time and space. This is all I know or can know of the Divine *esse*. But touching Him in his *manifested* character as the God-man of the universal heavens and earths—that character by which He comes into truly human and Divine relations with his creature Man, I humbly claim to know a good deal more.

Now my dear friend "F.," although he was familiar with my theology, as I have often explained it to him, after extracting two paragraphs from my last paper, proceeds thus: "Here, then, we have a singular and startling syllogism, the major proposition of which is, 'Whatever is, must be in some time and space, and must be matter,' and the minor proposition is, 'God is;' and the conclusion, therefore, unavoidably is, That God is in some space and time, and is matter." Reminding the reader that I used the major proposition as designating the visible universe claimed as an actuality by the materialist, and used the minor proposition in relation to the Divine *Esse* as above explained, as utterly excluding the bare conception of time and space, thus radically modifying it, he will have no difficulty in perceiving the logical *non-sequitur* of "F.'s" argument, and his useless expenditure of so much virtuous commiseration for my atheism.

Idealism, systematized and explained by the doctrine of the discrete degrees of the human mind and the law of correspondences, teaches that the life of man, both here and hereafter, is psychical; that the human soul has three discrete degrees of psychical existence—the affectional, the intellectual and the sensuous; that the soul of man is operative on all these planes; that by the sense-degree he cognizes what we call external objects; by the intellectual degree he cognizes relations, he compares, analyzes, combines, reasons, etc.; and by the affectional degree he cognizes loves, affections, emotions, moral virtues, etc. This being the case, when I cognize my fellow-man I do so by virtue of, and with *all* these degrees of my mind. I would be sorry to think that the only evidence I had of his existence was the testimony of my senses, which only report to me the existence of his corpse. Equally sorry would I be if the only attestation I had of my own existence was the report of my senses. But in addition, I cognize my fellow-man by my reason and by my heart, and *only* cognize him sensuously by virtue of his internal, intellectual and affectional *rapport* and relation with me, which brings him into the cognizance of my senses. Man thus having three degrees or planes of lifeline him, exists in the three corresponding worlds; whereas

the visible universe or objects of sense exists only in one—namely, the sense-degree or sense-worlds. But the evidence I have that my friend "F." is not me, or a part of me, or included in me, is because I am able *affectionally and rationally* to cognize him as well as sensuously. He to me has a *super-sensuous and logical* existence. I am able to prove his existence otherwise than by the senses. There is no evidence to prove the external existence of this table but the report of my senses, which I logically and experimentally know to be fallacious. Consequently I have no proof, nor can not have, of its existence out of my senses. It is simply a fact of sense. But with my fellow-being I have additional and vastly superior sources of knowledge. Thus when he addresses me in my inner and super-sensuous planes of life, I then cognize him in my senses as well. It is a law of spiritual life that thought brings presence and affection conjoins. Hence in the spiritual world if one but thinks of another with some affection or desire to speak with him, internal *rapport* being thus formed, the sensuous appearance is that that other forthwith walks up to him. In view of this explanation, how idle it is for "F." to say: "That is to say, dear Psyche, that there is no being or thing in existence but *yourself*, and that it is doubtful whether even you really are."

So Idealism teaches that the bodily functions and operations are carried on in strict subordination and correspondence with the internal economy of the soul. Thus the light and sight of the eye corresponds to the light and sight of the understanding; the function of the nose corresponds to the perception and discrimination of the intellect; the function of the ear corresponds to the mental faculty of attention and obedience, as both the organ and the faculty to which it corresponds are wholly passive; the process of taking food into the mouth, mastication by the grinders and digestion by the stomach, extracting all that is nutrimental and casting out all that is deleterious, corresponds to the reception of affections and loves (the bread of life) in the soul, their collection in the stomach, the memory, and their digestion there, and the appropriation of such as is homogeneous and the excretion of such as is heterogeneous; the inhaling and exhaling of the air into and from the lungs, corresponds to the inspiration and expiration of thoughts and ideas into and from the brains, and the appropriation of the living spiritual element thereof corresponding to the oxygen, to the vigor and sustentation of the Spirit. To test this, stop your breathing, and your current of thought stops. While you hold your breath you can't think. The whole economy of the physiological functions, their order and relationship, precisely correspond to the internal economy, order and relationship of the faculties of the soul. They are, without a single exception, *spiritual, affectional and mental processes, ultimated phenomenally in the sense-degree of the mind*, and have no other cause, origin or use. So progression through apparent space is but the corresponding sensuous phenomena of the changes of internal states or desires, and lapse of external time but the sensuous appearance of the flux of thoughts through the mind. Now I believe that "F." is somewhat familiar with this philosophy, and in view of it, how stupid it is for him to exclaim: "Then when you look upon a rose and smell its fragrance, you only look upon and smell a part of yourself; that when you eat your beefsteak, you eat a part of yourself ultimated in the sense-degree of your mind; that when you look upon your wife and children, and press them to your bosom, you only look upon and embrace parts of yourself; that when you walk along the street, you walk along the avenues of your own mind," etc. etc.

With the mass of readers and thinkers, so accustomed are they to think in the fallacies of sense, and so immersed are they in the almost exclusive life of the senses, that I can readily imagine how, when the ideal theory is first propounded to them, they can and will misconceive and misinterpret it. So also, it being so contrary to all their preconceived notions, so unsuspected and so undetected, so radical and revolutionary in current philosophy and theology, really ending where they begin, that I can easily imagine how unreasonable to their reason, and how obnoxious to their ridicule, it must be. But how a cultured spiritual reason and a measurably developed spiritual affection, such as brother "F.'s," should so grossly misconceive it; and how a scholar familiar with all the philosophies, and hospitable to the new forms of thought, should

have recourse to ridicule (always a disgraceful resort to the logician), is to me inexplicable on any honorable hypothesis. Whether it be because it seriously impinges upon the *macro-cosmic* Platonism he is republishing, or because of an inability to grasp it in its entirety and logically elaborate the details, I am indeed unable to say.

In commending the ideal theory to the uncultural reason, the difficulty has ever been to make it understand that the senses are not messengers or go-betweens betwixt the mind and external objects, but a *degree of mind itself*. Hence the superficial logician pertinaciously insists upon citing the testimony of the senses against it, when, by the very terms of the proposition, the senses are put out of court, or which is the same thing, reduced to a *sub-condition of the mind*. Still, in passing our eye over the history of mind, we patently discover the fact that almost every new form of theology and philosophy has, in its inception, been thus dealt with. However true and useful it may be, whatever advances it makes on the old, it is always late before it gets currency among the learned and elite. Abstractedly and intrinsically the ideal theory is no more vulnerable to ridicule, no more irrational or illogical, than was Galileo's theory that the earth, contrary to uniform appearance, revolved on its axis and in its orbit around the sun, and not half so ridiculous and absurd as Spirits communicating with mortals by raps was thought to be.

In the concluding paragraph of "F.'s" reply, he facetiously remarks that the ideal theory is "not only an excellent mental *gymnasium*, but for the very reason that it is the greatest possible remove from the truth, it brings the *discriminating* mind (?) very near the truth, on the principle that extremes meet;" in rejoinder to which I must be permitted to remind him that extremes meet only with those who *reason in a circle*, even though it should take from Plato's time until the present day to complete the circle.

For private and personal reasons I must here close this discussion on my part, remarking in conclusion that I have not found in the criticisms, verbal or indited, of my friend "F." or any other opponent, one single well-founded argument or objection against the theory, and cautioning my readers against holding it responsible for the crude misconceptions, the pointlessness and irrelevant arguments of "F." or any other writer, and the puerile and *ad captandum* slurs cast upon it by abortive logicians and dialectic pugilists, in Conference or elsewhere.

PSYCHE.

THE PHILANTHROPIC CONVENTION.

BUFFALO, September 1, 1849.

FRIEND PARTRIDGE: I take the liberty to send you a few items relative to arrangements for the Philanthropic Convention to be held in this city on the 16th, 17th and 18th of this present September. The hospitable reformers of Buffalo and vicinity manifest a constantly increasing interest in the aims of the Convention, and they will do all in their power to make it one of the best and most satisfactory events among the reform efforts of the present era.

Arrangements will be made among the friends to entertain all the speakers *free of expense*; and also as many private individuals as possible. Beside this, large numbers will be accommodated with pleasant temporary homes in nice, quiet family boarding-houses and excellent hotels, at very moderate prices, viz.: fifty cents, seventy-five cents, one dollar, or one dollar twenty-five cents per day. All, therefore, who wish to adopt the independent plan of boarding during the three days of the Convention, can secure rooms in advance by writing to some one of the Committee; or this can all be readily arranged on the immediate arrival of guests at the place of meeting.

The names of speakers already engaged are as follows:

Dr. R. T. Hallock, Edward F. Underhill, New York city; Mrs. F. L. Bond, Lockport, N. Y.; Mr. and Mrs. U. Clark, Miss Mary J. King, Auburn, N. Y.; Miss H. F. M. Brown, Mrs. Annie Denton Cridge, William Denton, Cleveland, O.; Henry C. Wright, Boston, Mass.; Stephen S. Foster, Worcester, Mass.; Parker Pillsbury, Concord, N. H.; Giles B. Stebbins, Ann Arbor, Mich.; Rev. J. M. Peebles, Battle Creek, Mich.; Mrs. C. M. Stowe, Sturgis, Mich.

Beside these definitely engaged speakers, the Committee

have received encouragement that Jared Gage, of Waukegan, Ill., Ira Hitchcock, of Oneida, N. Y., Selden J. Finney, of Ohio, Rev. Wm. H. Fish, of Cortland, N. Y., and several other earnest laborers in reform, will be present and take part in the proceedings.

A little disappointment has occurred relative to the reduction of fare on Ward's line of steamers. Captain Ward writes that the "Boat lines have been remodeled and materially changed," also that "competition has ceased"; therefore the best they can do is to carry Convention delegates "from Toledo to Buffalo and back at \$5; Cleveland to Buffalo and back at \$3.50; Sandusky to Buffalo and back, \$4; meals and rooms extra." Tickets may be purchased at half-price from Corning, N. Y. No doubt parties at intermediate stations could make equally satisfactory arrangements with ticket agents.

The "Troy Harmonists" have consented to attend the Convention, and bless the assembled multitude with their soul-elevating melodies at each session of the entire anniversary.

Yours for the oppressed,

MARY F. DAVIS.

LETTER FROM A CLERGYMAN.

The following is a letter from a Baptist clergyman, accompanying a subscription for the TELEGRAPH. We omit the name and residence of our correspondent, as we are not sure that the letter was not intended exclusively for our private eye; but the bold and honest words which he speaks in respect to that *canon* which should ever be considered a necessary qualification of a religious teacher, are too good to be lost:

N—, ME., August 24, 1859.

* * * Allow me, dear Sir, to say a word touching your paper and the cause it supports.

Your TELEGRAPH I like; it seems candid. Without candor, no man is prepared to write or speak publicly. We are strangers, but you will allow me to be frank with you. My calling is that of a Christian minister. Denominationally, I am connected with one branch of the great Baptist family. I am pastor of a church in this place.

My opportunities for examining the phenomena of Spiritualism have not been great, but I have witnessed something of it. From what I have seen as manifestations through mediums, and *heard when alone*, and perhaps I may say especially what I have read, I have been for some time convinced—perhaps beyond a *real* doubt—that the phenomena are produced by a power beyond that which resides in mortal bodies. I can not see how any man who has intelligence and candor enough to sit in a jury box, or to make a decision anywhere where *evidence* is the foundation, can come to any other conclusion.

Before the dawn of phenomenal Spiritualism, *real* Spiritualism was often the theme of the minister and the song of the poet. How strange, then, when the communion of departed loved ones seems a demonstration—at least to many a heart—that ministers should persistently refuse to give the subject a vigorous and candid investigation! I have long looked upon this course, and the stupid denunciations of some clergymen, with feelings little short of detestation. I am bold to say that no man is fit to preach, nor should he be tolerated as a preacher, who does not show candor on *all* subjects.

But then, as donkey-like as some so-called ministers have acted, they had some occasion for opposing Spiritualism. Never did men make a greater mistake than have some Spiritualists in depreciating the Holy Bible. From a thousand stand-points that book is seen to be *most true*. He who speaks or writes one word in depreciation of that book, can be no true Spiritualist. That book abounds in records of angel visits, and communions to and with mortals. It is the great textbook of true Spiritualism. Let Spiritualists and spiritual publications everywhere shake themselves from everybody and everything that undervalues the Bible and the teachings of Christianity.

I think much of the phenomena. Whatever prominence some may give trance-speaking and the like, depend upon it, it is the phenomena that give winds and canvas to the spiritual ship. Facts, *facts*, Sir, do more than all things else. Give little attention to these, and Spiritualism becomes a mystical philosophy, with as many diverse expounders as minds that embrace it. I do desire to see *all* spiritual publications give increasing prominence to *facts*. The foundation was laid in facts, and let facts build up the solid walls, and become the adorning cap-stone.

Respectfully,

c.

THE MAD-STONE.

FRIEND PARTRIDGE: Some weeks since I observed a few remarks in your paper relative to the mad-stone. My object in referring to the subject at this time is to elicit farther inquiry in regard to that most valuable article. I have known of their being used with decided success for the last fifty years, but there are but few persons who possess them, and they either do not know from whence or how the article is obtained, or are disposed to keep the matter a secret. I have not had an opportunity to qualify myself to vouch for the correctness of the information I am about to impart, but as I received the information from a frank, candid old gentleman who has lived on the frontier of our country most of his life, and could have no motive in deceiving me, I intend to avail myself of the first opportunity to test the matter. If you think the following statement worthy of a place in your paper, it may induce some of your readers to do likewise.

The old gentleman informed me that the mad-stone was obtained from the stomach of a deer; that in most deer they occur in small gravel, and then they are useless; but occasionally they are found large enough to be of great value. They are always very porous, and generally of a green color, but sometimes of a flesh-color. Now as the deer can not be poisoned, it must be evident that nature has provided it with an absorbent or antidote that takes up or neutralizes the poison as fast as it is taken into the system, which gives great plausibility to the old gentleman's statement. If he is correct, it need not be attended with much expense to any physician to supply himself with one, and I think it their duty to do so.

I am just recovering from a severe spell of sickness, that has interfered with my arrangements for five or six weeks.

WESTFIELD, IND., August 21, 1859.

THOS. WHITE.

ANGELS DAGUERREOTYPED.

In the TELEGRAPH of August 13, p. 190, we published an article under the above title, of the mystery related in which the following communication suggests a natural explanation. We have no desire to attribute to a spiritual cause anything that may be otherwise explained, and we publish this communication in the hope that it may fall into the hands of the fair daguerreotypist, and that she may be induced to drop us a line stating whether, in the case referred to, she had used the plate for a previous picture in any way resembling the impression then given.

MR. PARTRIDGE: *Dear Sir*—In the TELEGRAPH of August 13, I find an article under the above head, and I feel called upon to give my experience by way of explanation of what your correspondent seems to think is a spiritual phenomenon.

I have been a daguerreotypist from the commencement of the art, and I have been troubled with all sorts and colors of dim Spirit-looking shadows, which, in fact, (in all of my experience, at least,) were only the old or former images which were not cleaned off from the plate before a second trial was made upon it. Now I have no doubt that the lady artist, if she were interrogated, would recollect having made a group previous to being called to make a likeness of the corpse, and that she used the same plate, thinking it well prepared for another trial, when it was not perfectly cleansed of the quicksilver which, when exposed a second time to the hot mercury bath, would cause the old impression to re-appear, and all to look dim, as has been stated.

I am a full-grown Spiritualist, and rejoice in the shedding of light and the spread of truth.

S. L. WALKER.

POUGHKEEPSIE, August 17, 1859.

Prison Reform Convention.

At the call of some thirteen managers of State Prisons in different parts of the United States, a Convention will be holden in Philadelphia, commencing on Wednesday, Sept. 7, for the purpose of considering the following questions:

- 1st. What is the best system of discipline and management for convicts, with a view to their reformation and the good of society?
- 2d. What should be the capabilities and moral character of subordinate officers placed over convicts?
- 3d. What system of labor is best calculated to impress a sense of justice and right on the mind of the convict, and at the same time remunerate the public for the expense of his keeping?
- 4th. What is the most economical mode of managing a prison, consistent with the health and physical well-being of the convict?

The Convention will meet in the hall of the Philadelphia County Prison.

THE NEWSPAPER PRESS.

CHARLES PARTRIDGE, ESQ.: Some time ago I cut the following from the *Pittsburg Gazette*:

"What should an editor be?" This question, says the *Galena, (Ill.) Advertiser*, was never better answered than by the late Charles Hammond, celebrated throughout the West as the editor of the *Cincinnati Gazette*:

"The legitimate vocation of a newspaper is to circulate useful intelligence, and promulgate just and impartial views of public affairs. An editor should be one in whom confidence could be reposed for soundness of judgment, integrity of purpose, and independence of conduct. He should possess knowledge and large experience; and he should feel his station to be rather that of a judge, dispensing justice, than that of an advocate making out a case. He should be zealous of the truth, and of that chiefly; and he should feel that to deceive purposely is infamy—to deceive from credulity, or inattention, highly reprehensible. He should distinctly comprehend that those who differ from him, may be as honest as himself, and as well informed, too; and he should know how to respect, while he opposes them."

These are noble principles. But how many among the three thousand editors of the United States adopt and practice them? If I should say less than three hundred, would I be wide of the mark? Are there that number, who publish "just and impartial views concerning public affairs?" or, who are "zealous of the truth, and of that chiefly?" I would be glad if there were more. But facts are stubborn things; and the innumerable falsehoods and misrepresentations which have been put in circulation, and reiterated all over the land, by the press, concerning Spiritualism and Spiritualists; and the refusal to correct their false statements, when proved to be so, are evidence conclusive that the greatest number of them are not "zealous of the truth," and that they do not "promulgate just and impartial views concerning public affairs." While it is pleasant to admit that among them are noble-hearted men—giving such evidence of their manhood and magnanimity as is indicated in Charles Hammond's description of an impartial editor and faithful journalist, yet it is an admitted fact by very many intelligent minds, that there could be no more *unreliable channel* of information, on any subject that is *not popular*, than a large portion of the newspaper press. If one should believe the exact *reverse* of what they publish concerning newly-discovered truths, he would come to more correct conclusions. They fight every new truth to the last—till, by its own inherent almightiness, it conquers! It is not that the philosopher has any fears that the truth can be slain, however mighty may be the efforts to do so; but for the welfare of those who attempt its crucifixion, is he mainly solicitous. We all have a common interest in knowing the truth, and avoiding error; and the latter must bring unhappiness and sorrow, sooner or later. He, therefore, is a benefactor to his race, who does what he can to teach others to avoid the errors in which he may himself have been involved, and to guide them to the truth which has brought light and joy to his own soul. It is unpleasant to a charitable spirit to find fault, or to criticise the conduct of others. And I can assure you, friend Partridge, it is with no feeling of exultation that I write this communication about the newspaper press. But it is well known by all who have "kept their eyes and ears open," that ideas and principles now popular, a few years ago were struggling for a foothold on the earth, and that none piled on the faggots of persecution more vigorously than our brothers of the editorial ranks.

Standing prominently among that class of journals whose mission seems to be to mislead the people on all progressive subjects and reformatory movements, the *New York Observer* might be named as an illustrious example. There are many others that follow in the wake of this distinguished reviler and scoffer at new things. But this journal looms up in solemn grandeur—a stalwart champion of a ghastly, nightmare theology—a zealous defender of such a religion, the prevalence of which would blacken the skies with gloom—shut out the sun of inspiration from God's heavenly world; dam up the rivers of life, and send headlong (with a few exceptions) the entire human family into a bottomless, burning, insatiate hell! What ignoble things has not this journal said of the friends of freedom, of the advocates of peace, of the opposers of the death penalty, of the Spiritualists and of progressive minds generally? What gall and wormwood has it not poured out upon them? If one desired to find an exemplification of that "charity which suffereth long and is kind," or of that which is scrupulous never to violate the commandment, "Thou shalt not bear false witness," would he find it in the *New York Observer*? Let the fruits thereof testify.

In its utterance of contempt, calumny, and reckless misrepresentation of Spiritualism and modern investigators, it has the company and co-operation of a large proportion of the American press. Their proclivities for clinging to the old, without examining the new, and scouting the pioneers of progress, seem to be innate. For prolonging the reign of darkness, and oppression, none of them could be well spared. In this, they are faithful servants, and shall surely have their reward. If the command were "Thou shalt bear false witness," their obedience thereto could not be more perfect. Instead of dispensing justice, they are striving to "make out a case." If, in the language of Charles Hammond, "to deceive purposely be infamy," then are they not infamous? Probably they deceive oftener from credulity than inattention. In either case it is highly reprehensible, and they are not fitted for the position they occupy.

A friend at my elbow suggests that they do about as well as they can—that they must *secure* their living, and that they must bring to market such articles as are most saleable. If the people require slang, misrepresentation, scurrility and bigotry, they must have it. The people ask to be fed on "husks"—not "leaves from the tree of life." They desire to drink longer of the turbid waters of superstition, not of the living fountains of truth and inspiration; hence the supply from the editors is *fully* equal to the demand.

The sooner the world learns that editors generally publish to please the people, and "get custom," the better; and while this is the case they can not be faithful journalists, but prejudiced representors. Instead of giving a correct history of the present, which is the duty and mission of the *true* editor, they give such statements of facts and principles connected with Spiritualism especially, as the future historian must reject. With kind regard,

Yours for the reformation of editors,
MILO A. TOWNSEND.

SPIRITUALISM AND MORALITY.

TO THE EDITOR OF THE TELEGRAPH: In your paper of last week, I read an article headed as above from Miss Emma Hardinge,* from which I quote the following language:

"On Sunday last I was present at one of the New York Conferences, and heard with great interest, as well as profit, the discussion growing out of a proposition stated by Dr. Gould to the effect that whilst Spiritualism was very well, or very excellent in its way, (which way the Speaker did not define,) it was deficient, on the plane of morals especially as an agent in the education of children."

In answer to this allusion, I merely wish to say to your readers that I never made any such statement in the Conference, or out of it, and if your correspondent had attended to all that I said, she could never have come to a conclusion so wide of the mark. As to Spiritualism proper, I have always believed its tendency was highly moral, and have never expressed any other opinion.

On the occasion alluded to I was not talking about the immoral tendency of Spiritualism at all, but was descanting about the unsoundness of certain doctrines held by materialistic Spiritualists, and their deleterious influence upon the rising generation. An exposition of the nature and effects of one of those doctrines may be found in my remarks contained in your Conference report, and published in your paper of the 23d of last April, and to which I most respectfully ask the attention of your readers. This, however, is not the first time that my remarks in the Conference have been incorrectly reported; indeed, I think I do no injustice in saying that your official reporter rarely fails to weaken or destroy the sense of my remarks, especially when they contain sentiments opposite to his own, and I account for it mainly as follows:

Firstly, Materialistic Spiritualists (and especially those of triennial or even quintennial growth) are ever laboring under the delusion that they are the sole representatives of Modern Spiritualism, and hence are ever jumping to the conclusion that any exception taken against their peculiar notions is an attack upon Spiritualism in general.

Secondly, An indisposition to recognize the existence of a large class of Spiritualists termed, by way of distinction, Christian Spiritualists, and for whom I distinctly stated (in the Sunday Conference alluded to,) I claimed no moral superiority. But I did claim that although we were in full fellowship, for the most part, with our materialistic brethren, and although many of our differences were non-essential or reconcilable, yet

that some of them must remain glaringly antagonistic unless subjected to further elaboration.

In conclusion, allow me to say that understanding the object of our Conference to be to elicit as well as to elucidate ideas, I, as one of its members, shall be most happy to hear again from your gifted correspondent, or from any others who are disposed to follow her example in the way of criticism, but trust they will confine themselves more strictly to what is said, rather than what is *not* said.

Very respectfully yours,
W. G. GOULD.

DO SPIRITS COMFORT THE DYING?

EDITOR OF THE TELEGRAPH AND PREACHER: A little incident transpired here recently which suggested to my mind many inquiries. I will relate it, hoping that you will find it of some interest, and perhaps make it a text for remarks.

While ministering to the wants of a sick lady, a few days previous to her death, my spiritual vision was opened, and I saw a Spirit by the bed-side that I at once recognized as that of her husband, who had died about a year previous, and whom I had seen in the form but once or twice, and the recollection of whose features had been lost to me until recalled by the appearance of the Spirit. Having smoothed down the bed and arranged the pillows, I helped the invalid to return to it, and saying nothing about what I had seen, I soon after left the house—another person taking my place. After I had gone out, the sick lady inquired of her attendant if I was a Spiritualist, and if I ever made passes for the restoration of the sick? and proceeded to say also that my presence had seemed to make her comfortable, and that the bed, after I had smoothed it down for her, seemed different from what it had felt when prepared by other hands. A few days afterward the invalid closed her eyes upon the world, and breathed out her last breath as peacefully as a sleeping child, uttering no word of sorrow or concern.

Now, I would ask if a medium may be instrumental in furnishing conditions by which the Spirit may approach the dying to give peace and happiness in the last hours, sooner than such ministration of the Spirit could take place without such interposition? It seemed to me that this dying woman came under an influence, through my presence, that sweetened her last hours and that took her thoughts from all earthly things. Had I thought about it then as now, or supposed that she would so soon leave us, I should have watched to the end.

BATAVIA, N. Y.

SARAH E. GRISWOLD.

REMARK.—Our correspondent may infer from the whole history and phenomena of mediumship, that the presence of certain suitably constituted or developed persons may often greatly facilitate the approach of spiritual influences to the sick or dying, or even to those in health. In the instance related, she was no doubt the medium for the approach of the Spirit to the dying person, and the means of the relief and comfort which the latter received.—Ed.

THE SOUL'S BEGINNING.

"At what time does the soul enter the body?" This question is frequently asked. According to my apprehension, it is not separate from the body, as is supposed by some, until some particular stage in the body's formation, for that would suppose that for a time, at least, the body could exist without a soul. I believe all are agreed that at death the soul leaves the body; consequently the body ceases to exist. Why not the body live on for a space at the end of life without a soul, as well as to live and grow without one at the beginning? It certainly appears to me absurd to suppose that a body can make any progress in growth without a soul, or that bodies grow to a certain size without souls, and that souls are made to fit them in some far distant manufactory, and enter the bodies at a certain period, as yet not ascertained. If a body can grow for a short period without a soul, why not complete its growth without one?

It seems to me that there can be no body without a soul in any stage of its progress; consequently the embryo is composed of the same elements as the full grown man; that is to say, of soul, Spirit and body; for unless these elements all exist in the germ, there could be no development of the mature being.

FEVERS.—It is said that wherever sunflowers are growing, fevers do not occur. It is thought that sunflowers absorb the fever element. It has been also suggested that sleeping on a bed of sunflowers might at once cure chills and fever.

DR. BELLINGS.

As he who has dreamed knows the sensations of that state so he who has been in the ministry knows the sensations of that calling. I have been there.

When Dr. Bellings preached for amusements for the people, even the theater, the masses, the common sense and the instinct of society, met and approved him. But they did not reverence or fear him! Masses shout, applaud, and bear their hero boisterously to victory; but the man of bands, and robes, and books, and canonicals, seeks for lights shining through stained glass, sounds mellowed and toned down by vaulted roofs, columns, arches and aisles, till it murmurs like music over rippling waters. Worshipers—who respond, bow, whisper low words, move with awe, and look up with reverence and fear—is their ideal of beatitudes!

All that charm is broken, or is breaking. The *prestige* of the sanctuary is gone! the doctor's is gone! he feels it. The days of Leo X. can never come again. There is no minister who is not discontented, and struggling to gain power by subduing his hearers to reverence his office, his divine authority, and their duty to listen!

The institutions of society have made Sunday; and where can wealth, quality, educational fear and superstitious worship find easier repose than in stately service, swell of organs, liquid words and luxurious pews in our churches? Thank God, men must die! and their follies may be buried with them! Yet not all their follies. They perish little at a time.

He who dreams, thinks he is awake; but when he is awake, he knows it. Ministers are daily seeing their great blunder. Compelled to allow the people their manhood, they admit their right of individual judgment. Their own dictation grows absurd. Admit that men are not totally depraved, and you cut the throat of ministerial dogmatism. I am willing to see it bleed.

NAPOLI, Aug. 13, 1859.

C. H. BALDWIN.

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy Meetings.

Spiritualists' Meetings at Dodworth's Academy commence again next Sunday. Judge Edmunds is expected to speak in the morning at half-past 10 o'clock, and evening at half-past 7 o'clock. Seats free. The Sunday following it is expected Rev. T. W. Higginson will preach in the same place.

Lamartine Hall, cor. 8th Avenue and 29th-street.

T. C. Benning will lecture next Sunday morning at half-past 10. Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Spiritualists and others hold a conference every Sunday afternoon, at Clinton Hall, at the junction of Astor Place and Eighth-street, up one flight of stairs, at 3 o'clock. Also every Tuesday evening in the same place at half-past 7 o'clock, to which the public are cordially invited.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Columbus, Ohio, Tuesdays, Sept. 4th and 11th; in Cleveland, Sept. 18th; in Lyons, Mich., Sept. 25th; in St. Louis during October, Evansville and Memphis during November, and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address, No. 6 Fourth-avenue, New York.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Providence, R. I., the 1st and 2d Sundays in Sept.; at Philadelphia, Pa., the 2d and 4th Sundays in Sept.; at Taunton, Mass., the 5th, 6th and 7th of Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October; at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of October. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Philanthropic Convention.

This Convention, for the purpose of considering the cause and cure of evil, which held its first meeting in Utica in September last, will hold its second annual assemblage in St. James' Hall, Buffalo, on the 16th, 17th, and 18th of September. The following persons, residents of Buffalo, constitute the Committee of Arrangements: John N. Gardner, Cyrus O. Pool, George Whitecomb, Louise Whitecomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary F. Davis, J. H. Lusk, Giles Husted, Lester Brooks, W. G. Oliver, E. G. Scott, Benoni S. Brown. Any member of this Committee can be addressed by those wishing to secure accommodations in advance at hotels and private boarding-houses.

Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hagger during November; Mr. J. M. Pebles during December.

Erratum: A grievous error occurs in the 60th line of my poem, in your last number—destroying its sense. Instead of reading "With all but passion's joys and pains" it should read "With nought but passion's joys and pains." W. Y.

THE WATER CURE AND HYDROPATHIC INSTITUTE is located one door from St. John's Park, at 13 and 15 Light street, New York. R. T. TRALL, M. D., and D. A. GORTON, M. D., physicians of the establishment.

WEEKLY ITEMS AND GLEANINGS.

FROM EUROPE.—The steamship *North Briton* from Liverpool on the 24th ult., passed Father Point on her way to Quebec on Monday evening last. She brings nothing of importance relative to the progress of the Zurich Conference. The sittings were quite irregular. The Plenipotentiaries of France and Sardinia were frequently in consultation. The following is the latest:

Zurich, Wednesday, Aug. 24, 1859.

Yesterday the Plenipotentiaries of France and Austria held a conference which lasted two hours. Dispatches were received the same day from Vienna.

The Plenipotentiaries had formally thanked the Government of Zurich for their excellent reception. Favorable results were anticipated, in consequence of the friendly relations apparent between the representatives of Austria and Sardinia.

It was said that the Duchess of Parma had received very favorable assurances from Zurich that she would be restored to her former position, she undertaking to grant a Constitution on a liberal basis, and adhere to the Italian Confederation.

SHOOTING AFFRAY.—On Wednesday night of last week, two men, named John Hays and John Kelly, got into an altercation at the low porter-house No. 11½ Whitehall street, which resulted in the former shooting the latter in the abdomen with a double-barreled pistol, inflicting a mortal wound.

John C. Underwood of Virginia has been addressing the Republicans of Portland. He gives glowing accounts of the great and substantial progress which free speech and free principles are making on the soil of Virginia.

A Mass Convention of the Gentiles of Utah was held at Fairfield, near Camp Floyd, on July 23. The Mormons, with their customs and laws, were denounced in unmeasured tones, and a full Anti-Mormon ticket was nominated, to be voted for at the coming election.

A NOVEL STATUTE.—The last Legislature of Michigan passed an act empowering any number of citizens, not less than ten nor more than one hundred, to organize themselves into a body corporate "for the purpose of apprehending horse-thieves and other felons," and investing each member of such body, when engaged in making an arrest, with the powers of a constable.

The Kansas correspondent of the *Philadelphia Bulletin* says: "The indications are that a vigorous fight will be made on the Constitution, but that that instrument will be adopted by about 5,000 majority. Parrott, the Republican nominee, will also be elected, but by not more than 1,000 over his opponent."

The New-Orleans *Crescent* suggests that "Yankees" taking up their abodes South, should be compelled to live there twenty-one years before being allowed to vote! It designates them as "Northern foreigners."

AFRICANS LANDING IN HAVANA.—The regular correspondent of the *Savannah Republican*, writing from Havana under date of Aug. 8, has the following: "A cargo of Bozal negroes was landed recently at Punta de la Teja, near Sierra Moresa, and another cargo at Segua la Grande. This latter cargo was most audaciously placed in a railway train and consigned to the estates in the interior."

EMANCIPATIONISTS IN MISSOURI.—A correspondent of the *St. Louis Democrat* writes from Gentry county, Missouri, that that county can furnish more emancipationists than any other north of the Missouri, and that in the course of five years they can elect their candidates with ease. Three years ago no one dared to utter a word in opposition to slavery; now it is boldly denounced as the greatest of curses. There are not more than two or three hundred slaves in the whole county, which is almost as large as the State of Rhode Island.

According to the *Keokuk Journal*, Louis Paulsen, the celebrated chess player, is about taking his departure from that city to New-York, to challenge Morphy to a match game of chess.

WATER SPOUTS.—There were four huge water spouts, says the *Buffalo Republic* of August 30th, visible on the lake this morning—plainly from the docks and beach. Two of them passed over the city, sprinkling some few drops of rain as they passed. They were fortunately so high up as to keep clear of accident.

LA MOUNTAIN AGAIN IN A BALLOON.—Mr. La Mountain made a successful ascension in his balloon Atlantic, at Saratoga, Thursday, Sept. 1, at five minutes past six o'clock in the evening. The air was still, and he rose beautifully and gracefully amid the acclamations of 10,000 people. He first went north-west, but soon struck a current of air, which took him off rapidly to the eastward, and in 30 minutes his balloon was a speck in the eastern sky. His gas was rather deficient, which prevented one or two other persons from going with him. Mr. La Mountain came down on the farm of Mr. Wiley, in Saxton's River, Vt., on the same evening, at eight o'clock, having traveled a distance of nearly one hundred miles.

THE New Orleans *Delta* says that Rob Harlan, the colored man who accompanied Mr. Ten Broeck to England, and is one of the best race managers in the United States, won \$30,000 on the recent successes of the American horses.

ACCIDENT AT GENESEE FALLS.—ROCHESTER, N. Y., Wednesday, Aug. 31, 1859.—A young man named Wm. H. Jennison, fell from the top of the Genesee Falls this afternoon, while witnessing the rope walking of Mons. De Lave, and striking the rocks below, was instantly killed. The distance he fell was over 90 feet. The accident occurred near the spot where Sam Patch met his death.

TROUBLES IN THE AUSTRIAN ARMY.—Much excitement exists at Vienna on account of the quarrels and troubles aroused by the late misfortunes in Italy. The commission of General Urban, the slayer of peasants and beaten of Garibaldi, has been revoked for his refusal to publish the armistice. General Benedek has been dismissed the service for improper language used in reference to the Imperial order of retreat given at Solferino. Generals Clam-Gallas, Nostitz, and De Leinungen are to be tried by court-martial.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

| | | | |
|---------------------------------------|-----------------|---|---------------|
| ASHES—DUTY: 15 ¢ ct. ad val. | | Leather—(Sole)—DUTY: 15 ¢ ct. ad val. | |
| Pot, 1st sort, 100lb..... | 6 12½ @ | Oak (Sole) 1st. 10 lb..... | 34 @ 36 |
| Pearl, 1st sort..... | 5 50 @ | Oak, middle..... | 34 @ 36 |
| BREAD—DUTY: 15 ¢ ct. ad val. | | Oak, heavy..... | 33 @ 35 |
| Pilot, 10 lb..... | 4¼ @ 5 | Oak, dry, light..... | 30 @ 32 |
| Fine Navy..... | 3¼ @ 4 | Oak, Ohio..... | 30 @ 32 |
| Navy..... | 2¼ @ 3 | Oak, light..... | 30 @ 32 |
| Crackers..... | 4¼ @ 6 | Oak, all weights..... | 38 @ 40 |
| BRISTLES—DUTY: 4 ¢ ct. ad val. | | Hemlock, light..... | 23 @ 24½ |
| Amer. gray and white..... | 30 @ 50 | Hemlock, middle..... | 23 @ 25 |
| CANDLES—DUTY: 15 ¢ ct. | | Hemlock, heavy..... | 21 @ 23 |
| Sperm, 10 lb..... | 40 @ 41 | Hemlock, damaged..... | 19 @ 21 |
| Do. pt. King-land..... | 50 @ 51 | Hemlock, prime..... | 15 @ 14½ |
| Do. do. 4th and 5th..... | 50 @ 51 | LIME—DUTY: 10 ¢ ct. ad val. | |
| Adamantine, City..... | 18 @ 19 | Rockland, common..... | — @ 70 |
| Adamantine, Star..... | 17 @ 18 | Lump..... | — @ 1 15 |
| COCOA—DUTY: 4 ¢ ct. ad val. | | MOLASSES—DUTY: 24 ¢ ct. ad val. | |
| Maracaibo in bd. 10 lb..... | — @ — | New Orleans, 1st gal..... | 38 @ 42 |
| Guayaquil in bd. 10 lb..... | 12 @ 12½ | Porto Rico..... | 37 @ 38 |
| Para, in bond..... | 10 @ — | Cuba Muscovado..... | 32 @ 34 |
| St. Domingo, in bond..... | 7½ @ 8 | Trinidad, Cuba..... | 30 @ 31 |
| COFFEE—DUTY: 15 ¢ ct. ad val. | | Card, etc., sweet..... | 21 @ 22 |
| Java, white, 10 lb..... | 14 @ 15 | NAILS—DUTY: 24 ¢ ct. ad val. | |
| Bahia..... | 10½ @ 12 | Cut, 4 and 6d 10 lb..... | 3¼ @ 3½ |
| Brazil..... | 10 @ 11½ | Wrought, American..... | 7 @ 7½ |
| Laguayra..... | 11½ @ 12½ | OILS—DUTY: Palm, 4; Olive, 24; Linseed, 11½ | |
| Maracaibo..... | 10½ @ 12 | Sperm (foreign) (fisheries), 1st 1/2 Whale, | |
| St. Domingo, cash..... | 10½ @ 10½ | or other Fish, (foreign), 15 ¢ ct. ad val. | |
| FLAX—DUTY: 15 ¢ ct. ad val. | | Flourine, 30 ¢ ct..... | — @ — |
| American, 10 lb..... | 8 @ 9½ | Olive, 12b. b. and bx..... | 3 70 @ 4 15 |
| FRUIT—DUTY: not d'd, 30. Dry F. 8 ¢ | | Olive, in c. 10 gal..... | 1 — @ 1 05 |
| ct. ad val. | | Palm, 10 lb..... | 9¼ @ 9½ |
| Rais, Sn. 1/2 ck..... | — @ — | Linseed, com. 10 gal..... | 59 @ 60 |
| Rais, bch. and bx..... | 2 20 @ 2 25 | Linseed, English..... | 59 @ 60 |
| Curants, Zic. 10 lb..... | 5 @ 5½ | Whale..... | 45 @ 48 |
| FLOUR—DUTY: 15 ¢ ct. ad val. | | Do. Refined Winter..... | 57 @ 58 |
| State, Superfine..... | 4 40 @ 4 50 | Do. Refined Spring..... | 55 @ 56 |
| Do. Extra..... | 4 50 @ 5 00 | Sperm, crude..... | 1 2½ @ 1 27½ |
| Ohio, Ind. & Ill. H. B..... | — @ — | Do. Winter, unbleached..... | 1 30 @ 1 35 |
| Do. do. Superfine..... | 4 50 @ 4 60 | Do. Bleached..... | 1 35 @ 1 40 |
| Do. Extra..... | 5 25 @ 5 30 | Eleph. refined, bleached..... | 75 @ 75 |
| Do. Roundhead..... | — @ — | Lard Oil, S. and W..... | 80 @ 87½ |
| Do. Superfine..... | 4 50 @ 4 75 | PROVISIONS—DUTY: Cheese, 24; all | |
| Do. Extra..... | 5 25 @ 5 50 | others, 15 ¢ ct. ad val. | |
| Do. St. Louis super fine..... | 5 25 @ 5 50 | Pork, mess, 10 bbl..... | 14 50 @ 14 75 |
| Do. Extra..... | 6 — @ 6 50 | Do. prime mess..... | 10 25 @ 10 50 |
| Mich. Wis. & Iowa extra..... | 5 00 @ 5 50 | Beef, prime mess..... | 10 00 @ 10 25 |
| South. Baltimore, super..... | 5 25 @ 5 50 | Do. mess west'n rep'd..... | 8 00 @ 11 50 |
| Do. Extra..... | 5 75 @ 5 80 | Do. extra repacked..... | 12 00 @ 13 50 |
| Georgetown & Alex. sup..... | 6 30 @ 6 50 | Do. country..... | 7 75 @ 8 25 |
| Do. Extra..... | 6 75 @ 7 25 | Do. prime..... | 5 00 @ 5 60 |
| Petersburg & Rich. sup..... | 6 00 @ 6 50 | Beef, prime..... | 15 00 @ 17 50 |
| Do. Extra..... | 6 50 @ 7 25 | Cut Meats, Hams & Pickle..... | 8 @ 8½ |
| Tenn. & Georgia, sup..... | 5 50 @ 6 00 | Do. Shoulders..... | 8 @ 8½ |
| Do. Extra..... | 6 00 @ 7 25 | Do. Sides, dry salted..... | 8 @ 8½ |
| GRAIN—DUTY: 15 ¢ ct. ad val. | | Eng. Bacon, 10 lb..... | 10 @ 10½ |
| WHEAT—O. Ind. & Ill. w. 1 25 @ 1 40 | | Do. Long..... | 9½ @ 10 |
| Do. Ind. & Ill. w. 1 18 @ 1 25 | | Do. Cumberland..... | 8½ @ 9 |
| Do. Spring..... | 75 @ 80 | Bacon Sides, W'n s'd..... | 9 @ 9½ |
| Milwaukee club..... | 80 @ 85 | Lard, prime, bliskettes..... | 10½ @ 10½ |
| Michigan, white..... | 1 20 @ 1 40 | Do. kegs..... | 12 @ 12½ |
| Do. Red..... | 1 15 @ 1 20 | No. 1, in bbls. & kegs..... | 10 @ 10½ |
| Tenn. and Kent. white..... | 1 25 @ 1 50 | Do. Grease..... | 8 @ 9 |
| Do. Red..... | 1 20 @ 1 35 | Tallow..... | 10 @ 10½ |
| Canada, white..... | — @ 1 — | Lard oil..... | 90 @ 1 00 |
| Do. club..... | — @ — | RICE—DUTY: 15 ¢ ct. ad val. | |
| Southern, white..... | 1 25 @ 1 40 | Ord. to fr. 100 lb..... | 3 00 @ 3 25 |
| Do. Red..... | 1 20 @ 1 25 | Good to Prime..... | 3 75 @ 4 50 |
| Corn—Western mixed..... | 80 @ 82 | SALT—DUTY: 15 ¢ ct. ad val. | |
| Del. & Jer. yell..... | 82 @ 85 | Turk's Is. 10 bush..... | 17 @ 18 |
| Southern white..... | 81 @ 85 | St. Martin's..... | — @ — |
| Do. yellow..... | 82 @ 85 | Liverpool, Gr. 10 sack..... | 78 @ — |
| Rye..... | 79 @ 82 | Do. Fine..... | 1 15 @ — |
| Oats..... | 35 @ 42 | Do. do. Ashton's..... | 1 55 @ — |
| Barley..... | 60 @ 65 | SEEDS—DUTY: FREE. | |
| HAY— | | Clover, 10 lb..... | 8¼ @ 9½ |
| N. R. in balls, 100 lb..... | 50 @ 75 | Timothy, 10 lb..... | 14 @ 16 50 |
| Hemp— | | Flax, American, rough..... | 1 40 @ — |
| Russia, cl. 100 lb..... | 210 00 @ 215 00 | SUGARS—DUTY: 24 ¢ ct. | |
| Do. outshot..... | — @ — | St. Croix, 10 lb..... | — @ — |
| Do. Antilla, 10 lb..... | 6¼ @ 6½ | New Orleans..... | 5½ @ 8 |
| Stal..... | 5¼ @ 6 | Cuba Muscovado..... | 5 @ 7 |
| Italian, 100 lb..... | 200 00 @ — | Porto Rico..... | 5½ @ 7½ |
| Jute..... | 80 00 @ 85 00 | Havana, White..... | 8½ @ 9 |
| American dew..... | 140 00 @ 150 00 | Havana, B. and Y..... | 6½ @ 8½ |
| Do. do. Dressed..... | 190 00 @ 210 00 | Manilla..... | 7 @ 7½ |
| HIDES—DUTY: 4 ¢ ct. ad val. R. G. and | | Stuarts' D. R. L..... | — @ 10½ |
| B. Ayres, 20c24lb 10 lb..... | 25 @ 27 | Stuarts' do. do. E..... | — @ 9½ |
| Do. do. gr. S. C..... | 13½ @ 14 | Stuarts' (A)..... | — @ 9½ |
| Orinoco..... | 23 @ 24½ | Stuarts' ground ext. sup..... | — @ 9½ |
| San Juan..... | 21 @ 22 | TALLOW—DUTY: 8 ¢ ct. ad val. | |
| Savannah, etc..... | 17 @ 23 | American, Prime..... | 10½ @ 10½ |
| Maracibo, S. and d..... | 16 @ 17½ | TEAS—DUTY: 15 ¢ ct. ad val. | |
| Maracibo, ex. etc..... | 16 @ 23 | Campanilla..... | 28 @ 40 |
| Natamoras..... | 21 @ 24 | Hyson..... | 25 @ 60 |
| P. Cab. (direct)..... | 22 @ 23 | Young Hyson, Mixed..... | 17 @ 55 |
| Vera Cruz..... | 22 @ 23 | Hyson-Skin..... | 19 @ 32 |
| Free South..... | 16 @ 17 | Twankay..... | 10 @ 82 |
| Calcutta Buff..... | 13½ @ 14 | Ning and Oolong..... | 19 @ 50 |
| Do. Kips, 10 lb..... | 1 10 @ 1 10 | Powchong..... | 19 @ 22 |
| Do. dry salted..... | 1 05 @ 1 10 | Anko..... | 23 @ 25 |
| Black, dry..... | 1 00 @ 1 05 | Congou..... | 25 @ 28 |
| HONEY—DUTY: 24 ¢ ct. ad val. | | WOOL—DUTY: 24 ¢ ct. ad val. | |
| Cuba, 10 lb..... | 60 @ 63 | A. Sax. Flax, 10 lb..... | 66 @ 60 |
| Cuba, (in bond)..... | 54 @ 55 | A. F. B. Merino..... | 51 @ 55 |
| HOPS—DUTY: 15 ¢ ct. ad val. | | A. J. and J. Merino..... | 45 @ 50 |
| 1857, East and West..... | 5 @ 6 | A. J. and J. Merino..... | 45 @ 50 |
| 1855, East and West..... | 8 @ 11 | Sup. Pilled Co..... | 41 @ 46 |
| IRON—DUTY: 24 ¢ ct. ad val. | | No. 1 Pilled Co..... | 35 @ 37 |
| Pig, English, and Scotch..... | 23 @ 24 50 | Extra Pilled Co..... | 50 @ 52 |
| Do. 10 lb..... | 75 @ 100 00 | Peru, Wash..... | 1 m. |
| Bar, 10 lb..... | 85 @ 87 50 | Valp. Wash..... | 10 @ 12 |
| Bar, Am. rolled..... | 80 00 @ — | S. Amer. Wash..... | 10 @ 13 |
| Bar, English, refined..... | 63 @ 65 | S. Amer. J. R. Wash..... | 15 @ 18 |
| Bar, English, com..... | 42 50 @ 44 00 | S. Amer. Flax Wash..... | 9 @ 9½ |
| Sheet, Rust, 1st qual..... | — @ — | S. Amer. Wash..... | 10 @ 25 |
| Do. 2nd qual..... | — @ — | E. I. Wash..... | 18 @ 20 |
| Do. 3rd qual..... | — @ — | African Wash..... | 2 @ 18 |
| Sheet, Eng. and Am..... | 11½ @ 11½ | Smyna Wash..... | 14 @ 14 |
| | 3¼ @ 3½ | | 23 @ 28 |

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